

Review Committee constituted By SGPC who submitted the Report to Sri Akal Takhat

A Committee was constituted by S.G.P.C to review the writings of Dr. Pashura Singh under the command of Akal Takhat (Temporal Authority) dated on 20-7-2005 delegated to the Convener S. Waryam Singh, Secretary Dharam Parchar Committee. Review Committee constituted By SGPC reviewed the The Guru Granth Sahib Canon, Meaning and Authority, The Making of Sikh Scripture written by Pashaura Singh and Gurinder Singh Mann respectively. Review committee was of the opinion that the above books by both the scholars are largely based on the so-called earlier sources of Sikh Scripture such as Guru Harsahai Pothi, Govindval Pothis and MS#1245. They have grossly misled the scholars in their assessment of the above manuscripts. For correct and authentic information on these manuscripts, readers should consult the works Prof. Pritam Singh, Prof. Balwant Singh Dhillon, Prof. Sahib Singh, S. Daljit Singh & many others who have written on the compilation and canonization of SGGS. Brief Bio-data of the members of this review committee is as follows:

1. Dr. Darshan Singh,

Prof. Emeritus & former Head, Guru Nanak chair of Sikh Studies. Punjab Uni. Chandigarh. He is working in the field of Sikhism since 1972. He wrote 20 books and 200 Research Paper on Sikh, Theology, and Sikh Philosophy & History.

2. Dr. Kharak Singh (Retd.)

Eminent Sikh Scholar who has earlier worked with FAO Rome. He is founding member of Institute of Sikh Studies, Chandigarh. He is working in the field of Sikhism since 1970. He wrote many books and Research Paper in the field of Sikhism. Presently he is working as a chief Editor of Sikh Journal named abstract of Sikh Studies.

3. Dr. Ram Singh

Principal, Akal Degree College, Mastuana, Dist Sangrur. He is M.A. in English & Religious Studies and has been Head of the English Deptt, GHG Khalsa College, Guru Sar Sudhar, Ludhiana. He is chief organizer of Guru Gobind Singh Study Circle, an NGO active in the field of Sikh Studies. He has contributed several research papers and books on Sikhism.

4. Dr. Jasbir Singh Sabar

Former Prof. & Head Dept. Guru Nanak Studies Deptt, GNDU, Amritsar. Presently Head, Bhagat Ravidas Chair G.N.D.U, Amritsar. M.A. Punjabi and Ph.D. on Medieval Sikh Literature. He has written about 20 books & 270 Research Papers on Sikh Literature and Religion. Since 1976 he is actively involved in research and teaching in G.N.D.U, Amritsar.

5. Dr Mohinder Kaur Gill

Former Principal, Mata Sundri College, New Delhi. She holds M.A. Punjabi Literature and has done her Ph.D. on the editing technique of Sri Guru Granth Sahib. She is a reputed Sikh Scholar and has written about 20 books on the various aspects of Sikh scripture and Sikhism. Since 1974 she is actively involved in the research on Sikh scripture..

6. Dr. Sarbjinder Singh

Presently working in the Deptt. Of Sri Guru Granth Sahib Studies and also Chief Editor of Nanak Parkas Patrika Journal of Sikh Studies Pbi. Uni. Patiala. He did his M.A. in History, Religious Study and Punjabi. M.Phil & PhD in Religious Studies, Diploma in Persian and French. He wrote 5 books and 35 Research Papers for the various Journal of Religious Studies. His books Divine Revelation was Awarded 'Book of Year' by Indian Govt

Sri Akal Takhat Sahib

Sri Akal Takhat Sahib, Sri Amritsar (Pb.) India

No. A: 3/06/3488

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Resolution (Gurmata)

Sri Guru Granth Sahib is not only a scripture but also the eternal Guru for the Sikhs. The seal on its totality and authenticity of this sacred source of Divine knowledge has been put by the Sikh Gurus themselves. Hence, there is no controversy amongst the Sikhs regarding the originality and history of its text. For doing research on the text, history and tenants of Sri Guru Granth Sahib, one requires concentration of mind and honesty of the highest order, but it is regrettable that in the recent past some scholars in the garb of academics have resorted to mean ways to create unsavory controversies regarding Sri Guru Granth Sahib. Among such type of scholars the names of Piar Singh, Pashaura Singh and Gurinder Singh Mann are especially mentionable. It should be remembered that Sikh sangats and Sikh scholars had raised serious objections to Piar Singh's and Pashaura Singh's carelessly derived conclusions by using controversial sources regarding the text and canonization of Sri Guru Granth Sahib. Both these so called scholars had individually appeared at Sri Akal Takhat Sahib and begged for forgiveness. On 25-06-1994, Pashaura Singh had apologized in writing and accepted the punishment (Tankhah) pronounced by Sri Akal Takhat Sahib in order to absolve himself. He had promised, at that time, not to publish his thesis as it was and had promised to make necessary corrections in it.

Now the Sikh congregations from India and abroad as well have brought to the notice of Sri Akal Takhat Sahib that Pashaura Singh in his book: *The Guru Granth Sahib Cannon Meaning and Authority*, has again repeated the same controversial conclusions of his thesis. On 01-07-05 Sri Akal Takhat Sahib directed The Shiromani Gurudwara Prabandhak Committee to constitute a committee of Sikh scholars to look into the above mentioned complaint. After studying Pashaura Singh's book the committee resolved that in publishing the pre-conceived conclusions of his thesis in the form of a book, Pashaura Singh has willfully exhibited obduracy which is a clear violation of the promise that he had given to Sri Akal Takhat Sahib on 25-06-1994.

Singh Sahib, Giani Joginder Singh, Jathedar of Sri Akal Takhat, had issued on 01-07-2005, a directive to the Sikhs regarding the writings by Pashaura Singh. After that, on 29-07-2005, Pashaura Singh submitted his explanation to Sri Akal Takhat Sahib. In it besides mentioning the other matters he referred to Gurinder Singh Mann's research work in which he has also concluded that MS # 1245 was prepared by Sri Guru Arjan Dev Ji before 1604 and therefore "Only I to be accused that I produced objectionable literature is totally baseless".

Sri Akal Takhat Sahib had directed Mr. Pashaura Singh on 15-08-2005 that in addition to providing material concerning the controversial research studies by Gurinder Singh Mann, he should send the clarification to the following questions:

1. Whether Sri Guru Arjan Dev's demise date i.e. Jeth Sudi 4, 1663 BK (1606 AD) recorded in MS # 1245, is in the hand of original scribe or not?
2. Have you written or not on page 46 of your book that MS # 1245 was prepared by Guru Arjan in 1599 AD?
3. Does the manuscript under question comprise *Kachi Bani* attributed to the Sikh Gurus or not?
4. Have you expressed or not in your book on pages 45-46 that MS # 1245 (which includes *Kachi Bani*) was shown by Sri Guru Arjan Dev to emperor Akbar?
5. Have or haven't you in the book on pages 31, 46-50 concluded that Sri Guru Arjan Dev Ji prepared this Manuscript and then used it to fix the final text of Sri Guru Granth Sahib Ji?
6. Have or haven't you affirmed on pages 23, 42-43 of the book the role of Baba Budha as a caretaker to preserve the above-mentioned Manuscript?
7. On pages 84-90 of the book, have you drawn or not the conclusion that the original *mul mantar* was different than that of the present one and Sri Guru Ram Das Ji and Sri Guru Arjan Dev Ji had made changes in it from time to time?
8. By considering the text of Japu Ji Sahib recorded in MS # 1245 as the original one, have you drawn or not the conclusion that Sri Guru Arjan Dev Ji had revised the present text from language, vocabulary and poetic viewpoints?
9. On the basis of MS # 1245 (book pages 102-105), have you mentioned or not that Sri Guru Arjan Dev Ji had revised the *bani* of Sri Guru Nanak Dev Ji from poetic and vocabulary point of view?

Pashaura Singh has submitted vide his letter dated 12-09-2005, the controversial extracts of Gurinder Singh Mann's book "*The Making of Sikh Scripture*", but he is totally silent in responding to questions concerning him.

The Sikh Panth should know that Pashaura Singh had given a word to Sri Akal Takht Sahib on 25-06-1994 that he would revise the controversial conclusions of his thesis and the edict issued in this regard by Sri Akal Takht Sahib on 27-6-1994 for his compliance has been openly violated by him which is highly condemnable and is a heinous act from religious aspect. Gurinder Singh Mann, in addition to deriving other controversial conclusions, has accused Sri Guru Arjan Dev Ji for once editing out the *Bhagat Bani* from the Sikh Scripture but later on some how he included in it. For the sake of deriving pre-conceived conclusions regarding the compilation, originality and history of the text of Sri Guru Granth Sahib, Pashaura Singh and Gurinder Singh Mann have proved that the MS # 1245 was prepared by Guru Arjan Dev Ji before 1600 AD, and it had remained in the custody of Baba Buddha Ji and his descendents. This claim of theirs does not conform to the rules of historical criticism and academic standards in any manner. Likewise, in order

to prove their pre-conceived formulations both these scholars have relied on Guru Har Sahai Pothi and the extant Goindval Pothis and have attributed their origin and history with Sri Guru Nanak Ji and Sri Guru Amar Das Ji respectively.

The methodology adopted by the above mentioned scholars to study the Guru Har Sahai Pothi, extant Goindval Pothis and MS # 1245 is not an analytical one but attempts to establish the pre-determined notions. They have ignored historical and academic standards to judge the authenticity and veracity of these Pothis and employ them only to indulge in fabricating the evidence for their convenience. The research on these Pothis by Sikh scholars confirms that these Pothis had no role to play in the compilation, editing and canonization of Sri Guru Granth Sahib nor the origin or upkeep of these Pothis has been done by any Sikh personality.

The Sikh Panth should know that Guru Har Sahai Pothi, extant Goindval Pothi, and MS # 1245 are rife with *Kachi Bani*. Sri Guru Amar Das Ji had established the thesis of *Sachi Bani* versus *Kachi Bani* and had ordained that *Kachi Bani* had no religious significance for the Sikhs. The Pothis of *Kachi Bani* like the above had been discarded once for all, firstly by Sri Guru Arjan Dev Ji in 1604 and again by Sri Guru Gobind Singh Ji in 1706. Thus, Guru Har Sahai Pothi, extant Goindval Pothis, MS # 1245 and others of their ilk, which contain *Kachi Bani*, are the product of the camps opposed to the Guru's house. Their aim in circulating *Kachi Bani* was to distort the concept of *Sachi Bani*. Hence these Pothis are entirely irrelevant for the Sikh Panth from the religious point of view. The Sikh Panth needs to be highly watchful of the conclusions derived on the basis of these Pothis regarding the compilation, editing and originality of the text of Sri Guru Granth Sahib.

It is a matter of serious concern for the Sikhs that the books which are based on the above Pothis, have been published by the Oxford University Press, Delhi. Why is the Oxford University Press publishing books which do not conform to the norms of historical criticism and academic standards and the aim of which is not analytical study but to establish pre-determined notions and those in one way or the other confuse the readers regarding the beliefs and practices of the Sikhs? We need to think over it.

Towards the end it is an appeal to the Sikh Panth especially to the Sikhs residing in foreign countries that they do not give any significance and recognition to the research regarding Sri Guru Granth Sahib done by Pashaura Singh and Gurinder Singh Mann nor they should be given any office in an institution or organization of the Sikhs. Besides the Sikh institutions should make suitable arrangements for the dissemination of cogent and correct knowledge of the text, history and teachings of Sri Guru Granth Sahib.

Sd-
Iqbal Singh
Jathedar, Takhat Sri Harimandir ji,
Patna Sahib (Bihar)

Sd-
Joginder Singh
Jathedar, Sri Akal Takhat Sahib

Sd-
Tarlochan Singh
Jathedar, Takhat Sri Keshgarh Sahib
Sri Anandpur Sahib (Ropar)

Sd-
Pratap Singh
Head Granthi
Takhat Sach Khand
Sri Hajoora Sahib
Nander (Maharashtra)

Sd-
Balwant Singh
Jathedar, Takhat Sri Damdama Sahib
Talwandi Sabo (Bathinda)

Translation of Gurmata (Resolution by the heads of the five Takhats) into English done by Dr. Jagdev Singh Dhaliwal and Edited by Dr. Baljeet Singh Sahi. Copy of the original document was provided by Sardar Raminderjit Singh Sekhon.



ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

Sri Akal Takhat Sahib, Sri Amritsar (F'b.) India

ਨੰਬਰ : 3/06/3488.

ਗੁਰਮਤਾ

ਮਿਤੀ : 17-1-2006

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਸਿੱਖ ਪੰਥ ਲਈ ਇਕ ਧਾਰਮਿਕ ਗ੍ਰੰਥ ਹੀ ਨਹੀਂ, ਬਲਕਿ ਜੁਗੋ-ਜੁਗ ਅੱੱਕ ਨਰ ਨੇ। ਜਦੋਂ ਗਿਆਨ ਦੇ ਇਸ ਪਵਿਤਰ ਸੋਤ ਦੀ ਪ੍ਰਮਾਣੀਕਤਾ ਤੇ ਸੰਪੂਰਨਤਾ ਉਪਰ ਮੋਹਰ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਹੱਥ ਲੱਗੀ ਹੈ। ਇਸ ਲਈ ਇਸ ਦੇ ਪਾਠ ਦਾ ਮਾਲਕਤਾ ਤੇ ਇਤਿਹਾਸ ਬਾਰੇ ਸਿੱਖ ਪੰਥ ਵਿਚ ਕੋਈ ਵਿਵਾਦ ਨਹੀਂ। ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ, ਇਤਿਹਾਸ ਤੇ ਸਿਧਾਂਤ ਬਾਰੇ ਖੋਜ ਕਰਨ ਲਈ ਅਛੇਰੇ ਦੀ ਮਾਨਸਿਕ ਇਜਾਜ਼ਤ ਨੇ ਸਿਮਾਨਦਾਰੀ ਦੀ ਲੋੜ ਹੈ ਪਰ ਅਰਸੇਸ ਹੈ ਕਿ ਪਿਛਲੇ ਕੁਝ ਅਰਸੇ ਦੌਰਾਨ ਕੁਝ ਵਿਦਵਾਨਾਂ ਨੇ ਅਕਾਦਮਿਕਤਾ ਦੇ ਢੰਗ ਹੇਠ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਬਾਰੇ ਬੇਲੋੜਾ ਵਾਦ-ਵਿਵਾਦ ਛੇੜਨ ਦੀਆਂ ਘਿਨਾਉਣੀਆਂ ਹਤਕਾਂ ਕੀਤੀਆਂ ਹਨ। ਅਜਿਹੀ ਕਿਸਮ ਦੇ ਵਿਦਵਾਨਾਂ ਵਿਚ ਪਿਆਰਾ ਸਿੰਘ, ਪਸ਼ੋਰਾ ਸਿੰਘ ਤੇ ਗੁਰਿੰਦਰ ਸਿੰਘ ਮਾਨ ਦੇ ਨਾਮ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਜ਼ਿਕਰਯੋਗ ਹਨ। ਜਦੋਂ ਜੇਕਰ ਕਿ ਪਿਆਰਾ ਸਿੰਘ ਤੇ ਪਸ਼ੋਰਾ ਸਿੰਘ ਨੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਪਾਠ ਤੇ ਸੰਕਲਨ ਬਾਰੇ ਵਿਵਾਦ-ਗੁਸਤ ਸੋਤਾਂ ਦੇ ਆਧਾਰ ਤੇ ਲਾਪਰਵਾਹੀ ਸਹਿਤ ਜੋ ਨਤੀਜੇ ਕੱਢੇ ਸਨ, ਉਨ੍ਹਾਂ ਬਾਰੇ ਸਿੱਖ ਮੰਗਤਾਂ ਤੇ ਵਿਦਵਾਨਾਂ ਨੇ ਗੰਭੀਰ ਇਤਰਾਜ਼ ਉਠਾਏ ਸਨ। ਦੋਨੋਂ ਵਿਦਵਾਨਾਂ ਨੇ ਵਾਰੋ-ਵਾਰੀ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਉਪਰ ਪੇਸ਼ ਹੋ ਕੇ ਖਿਆ ਜਾਚਨ ਦੀ ਮੰਗ ਕੀਤੀ ਸੀ। ਪਸ਼ੋਰਾ ਸਿੰਘ ਨੇ 25 ਜੂਨ 1994 ਨੂੰ ਲਿਖਤੀ ਰੂਪ ਵਿਚ ਖਿਆ ਜਾਚਨਾ ਕਰਵਾਇਆ ਤੁਲ ਬਖਸ਼ਾਉਣ ਲਈ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ ਲਾਈ ਤਨਖਾਹ ਨੂੰ ਸਵੀਕਾਰ ਵੀ ਕੀਤਾ ਸੀ। ਉਸ ਨੇ ਆਪਣੇ ਬੀਸਿਸ ਨੂੰ ਜਿਉਂ ਦਾ ਤਿਉਂ ਨਾ ਛਪਵਾਉਣ ਤੇ ਇਸ ਵਿਚ ਜਰੂਰੀ ਸੋਧਾਂ ਕਰਨ ਦਾ ਵਚਨ ਵੀ ਦਿੱਤਾ ਸੀ।

ਹੁਣ ਦੇਸ਼ ਵਿਦੇਸ਼ ਦੀਆਂ ਸਿੱਖ ਸੰਗਤਾਂ ਨੇ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਗਿਆਨ ਵਿਚ ਲਿਆਂਦਾ ਹੈ ਕਿ ਪਸ਼ੋਰਾ ਸਿੰਘ ਨੇ ਆਪਣੇ ਵਿਵਾਦ ਪੂਰਨ ਨਤੀਜਿਆਂ ਨੂੰ ਆਪਣੀ ਕਿਤਾਬ The Guru Granth Sahib Cannon Meaning and Authority ਵਿਚ ਮੁੜ ਦੁਹਰਾਇਆ ਹੈ। ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਨੇ ਮਿਤੀ 1-07-2005 ਨੂੰ ਉਤਰੇਸ਼ਤ ਦੇਸ਼ ਦੀ ਮਾਤਾਯ ਨਰਨ ਨਿਰ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਨੂੰ ਸਿੱਖ ਵਿਦਵਾਨਾਂ ਦੀ ਇਕ ਕਮੇਟੀ ਗਠਿਤ ਕਰਨ ਦਾ ਨਿਰਦੇਸ਼ ਦਿੱਤਾ ਸੀ। ਇਸ ਕਮੇਟੀ ਨੇ ਪਸ਼ੋਰਾ ਸਿੰਘ ਦੀ ਕਿਤਾਬ ਦਾ ਅਧਿਐਨ ਕਰਨ ਉਪਰੰਤ ਇਹ ਰਾਇ ਦਿੱਤੀ ਹੈ ਕਿ ਉਸ ਨੇ ਆਪਣੇ ਪੁਰਾਣੇ ਬੀਸਿਸ ਵਿਚ ਪ੍ਰਮਾਣਤ ਸੰਸਕਰਣ ਨਤੀਜਿਆਂ ਨੂੰ ਪ੍ਰਸਤਾਵ ਰੂਪ ਵਿਚ ਛਾਪ ਕੇ ਜੋ ਮਨਮਾਨੀ ਤੇ ਹਠ ਦਾ ਪ੍ਰਗਟਾਵਾ ਕੀਤਾ ਹੈ ਉਹ 25 ਜੂਨ 1994 ਨੂੰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਨੂੰ ਦਿੱਤੇ ਵਚਨ ਦੀ ਸਰਾਸਰ ਉਲੰਘਣਾ ਹੈ।

ਸਿੰਘ ਸਾਹਿਬਨ ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ 1 ਜੁਲਾਈ 2005 ਨੂੰ ਪਸ਼ੋਰਾ ਸਿੰਘ ਦੀਆਂ ਲਿਖਤਾਂ ਸਬੰਧੀ ਇਕ ਆਦੇਸ਼ ਜਾਰੀ ਕੀਤਾ ਗਿਆ ਸੀ। ਇਸ ਉਪਰੰਤ 29 ਜੁਲਾਈ 2005 ਨੂੰ ਪਸ਼ੋਰਾ ਸਿੰਘ ਨੇ ਆਪਣਾ ਸਪਸ਼ਟੀਕਰਨ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਭੇਜਿਆ ਸੀ। ਜਿਸ ਵਿਚ ਜਿਸ ਨੇ ਜੋਜਨਾਂ ਮਦਿਆਂ ਜੋ ਸਿਲਾਵਾ ਗਤਿਦਰ ਸਿੰਘ ਮਾਨ ਦੀ ਖੋਜ ਵਿਚ ਪਤਾ ਨੰਬਰ 1245 ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੁਆਰਾ 1604 ਈ. ਤੋਂ ਪਹਿਲੇ ਤਿਆਰ ਕੀਤਾ ਜਾਣ ਦਾ ਹਵਾਲਾ ਦਿੰਦਿਆਂ ਇਹ ਇਤਰਾਜ਼ ਪ੍ਰਗਟਾਇਆ ਸੀ ਕਿ "ਸਿਰਫ ਮੇਰੇ ਤੇ ਹੀ ਇਹ ਦੇਸ਼ ਥੱਪਣਾ ਕਿ ਇਤਰਾਜ਼ਯੋਗ ਸਮਗਰੀ ਮੁਹੱਈਆ ਕੀਤੀ ਬਿਲਕੁਲ ਨਿਰਮੂਲ ਹੈ।"

ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ ਮਿਤੀ 15-08-2005 ਨੂੰ ਪਸ਼ੋਰਾ ਸਿੰਘ ਨੂੰ ਇਹ ਨਿਰਦੇਸ਼ ਦਿੱਤਾ ਗਿਆ ਸੀ ਕਿ ਉਹ ਗੁਰਿੰਦਰ ਸਿੰਘ ਮਾਨ ਦੀ ਵਿਵਾਦ ਗੁਸਤ ਖੋਜ ਬਾਰੇ ਸਮਗਰੀ ਮੁਹੱਈਆ ਕਰਾਉਣ ਤੋਂ ਇਲਾਵਾ ਹੋਰ ਲਿਖੇ ਪੁਸ਼ਨਾ ਦਾ ਸਪਸ਼ਟ ਉਤਰ ਭੇਜੇ-

ਫੋਨ : 91-183-2540620, ਪੀ.ਬੀ.ਐਕਸ. : 91-183-2553957, 58, 59 ਐਕਸਟੈਂਸ਼ਨ : ਦਫ਼ਤਰ 434



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

Sri Akal Takhat Sahib, Sri Amritsar (Pb.) India

ਮਿਤੀ.....

ਨੰਬਰ.....

- 1 ਖਰੜਾ ਨੰ: 1245 ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੇ ਜੋਤੀ-ਜੋਤਿ ਸਮਾਉਣ ਦੀ ਤਾਰੀਖ ਮੂਲ ਲਿਖਾਰੀ ਦੇ ਹੱਥ ਨਾਲ ਸੰਮਤ 1663 (1606ਈ) ਜੇਠ ਸੁਦੀ 4 ਦਰਬ ਹੋ ਕਿ ਨਹੀਂ?
- 2 ਆਪ ਨੇ ਆਪਣੀ ਕਿਤਾਬ ਦੇ ਪੰਨਾ 46 ਖਰੜਾ ਨੰ: 1245 ਉਪਰ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਦੁਆਰਾ 1599 ਈ: ਵਿਚ ਤਿਆਰ ਕੀਤੇ ਜਾਣਾ ਲਿਖਿਆ ਹੈ ਕਿ ਨਹੀਂ?
- 3 ਵਿਚਾਰਾਧੀਨ ਖਰੜੇ ਵਿਚ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਨਾਮ ਹੇਠ, ਕੱਚੀ ਬਾਣੀ ਦਰਜ ਹੈ ਕਿ ਨਹੀਂ?
- 4 ਆਪ ਨੇ ਪੁਸਤਕ ਦੇ ਪੰਨੇ 45-46 ਉਪਰ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੁਆਰਾ ਕੱਚੀ-ਬਾਣੀ ਵਾਲਾ ਇਹ ਖਰੜਾ ਖਾਦਸ਼ਾਹ ਅਕਬਰ ਨੂੰ ਵਿਸਾਉਣ ਦਾ ਇਜ਼ਹਾਰ ਕੀਤਾ ਹੈ ਕਿ ਨਹੀਂ?
- 5 ਕਿਤਾਬ ਦੇ ਪੰਨਾ 31,46-52 ਉਪਰ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੁਆਰਾ ਸਿੱਖ ਖਰੜਾ ਤਿਆਰ ਕਰਨ ਤੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਅੰਤਿਮ ਪਾਠ ਨਿਰਧਾਰਿਤ ਕਰਨ ਲਈ ਇਸ ਦੀ ਵਰਤੋਂ ਕਰਨ ਦਾ ਨਤੀਜਾ ਕੱਢਿਆ ਹੈ ਕਿ ਨਹੀਂ?
- 6 ਕਿਤਾਬ ਦੇ ਪੰਨਾ 23,42-43 ਉਪਰ ਉਪਰੋਕਤ ਖਰੜੇ ਦੀ ਸਾਂਭ-ਸੰਭਾਲ ਵਿਚ ਸ਼ਾਬਾ ਬੁੱਢਾ ਜੀ ਦੀ ਭੂਮਿਕਾ ਦੀ ਪੁਸ਼ਟੀ ਕੀਤੀ ਹੈ ਕਿ ਨਹੀਂ?
- 7 ਕਿਤਾਬ ਦੇ ਪੰਨਾ 84-90 ਉੱਤੇ ਮੁੱਢਲਾ ਮੂਲ-ਮੰਤਰ ਸੋਧ ਦਾ ਮੂਲ-ਮੰਤਰ ਤੋਂ ਭਿੰਨ ਹੋਣ ਤੇ ਇਸ ਵਿੱਚ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਜੀ ਤੇ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੁਆਰਾ ਸਮੇ-ਸਮੇ ਤਬਦੀਲੀਆਂ ਕਰਨ ਦਾ ਨਤੀਜਾ ਕੱਢਿਆ ਹੈ ਕਿ ਨਹੀਂ?
- 8 ਕਿਤਾਬ ਦੇ ਪੰਨਾ 90-96 ਉੱਤੇ ਖਰੜੇ ਨੰ: 1245 ਵਿਚਲੇ ਜਪੁ ਜੀ ਸਾਹਿਬ ਦੇ ਪਾਠ ਨੂੰ ਮੁੱਢਲਾ ਮੰਨਿਆਂ ਸੋਧ ਦਾ ਨਤੀਜਾ ਕੱਢਿਆ ਹੈ ਕਿ ਨਹੀਂ?
- 9 ਖਰੜਾ ਨੰ: 1245 ਨੂੰ ਅਧਾਰ ਬਣਾ ਕੇ (ਕਿਤਾਬ ਪੰਨਾ 102-105) ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਬਾਣੀ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੁਆਰਾ ਕਵਿਤਾ ਤੇ ਸ਼ਬਦਾਵਲੀ ਤੇ ਇੱਕ ਸੋਧਣ ਤੇ ਤਬਦੀਲੀਆਂ ਕਰਨ ਦੀ ਗੱਲ ਕੀਤੀ ਹੈ ਕਿ ਨਹੀਂ?

ਪਸ਼ੋਰਾ ਸਿੰਘ ਨੇ ਆਪਣੀ ਮਿਤੀ 12 ਸਤੰਬਰ, 2005 ਦੀ ਪੱਤ੍ਰਿਕਾ ਵਿਚ ਗੁਰਿੰਦਰ ਸਿੰਘ ਮਾਠ ਦੀ ਕਿਤਾਬ *The Meaning of Sikh Scripture* ਦੇ ਵਿਵਾਦ ਗ੍ਰੰਥ ਅੰਸ਼ ਤਾਂ ਭੇਜ ਦਿੱਤੀ ਹਨ ਪਰ ਜੋ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਉਤਰ ਉਸ ਤੋਂ ਲੋੜੀਂਦੇ ਸਨ ਉਨ੍ਹਾਂ ਬਾਰੇ ਉਹ ਬਿਲਕੁਲ ਚੁੱਪ ਹੈ।

ਸਿੱਖ ਪੰਥ ਨੂੰ ਵਿਦਿਤ ਹੋਵੇ ਕਿ ਪਸ਼ੋਰਾ ਸਿੰਘ ਨੇ ਆਪਣੇ ਬੀਸਿਸ ਵਿਚ ਪ੍ਰਗਟ ਕੀਤੇ ਨਿਰਣਿਆਂ ਨੂੰ ਸੋਧਣ ਲਈ ਜੋ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਨੂੰ 25 ਜੂਨ 1994 ਨੂੰ ਵਰਨ ਦਿੱਤਾ ਸੀ ਤੇ ਜੋ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦਫ਼ਤਰ 27 ਜੂਨ 1994 ਨੂੰ ਦੁਕਾਨਦਾਰ ਜਾਹੀ ਯੀਤਾ ਗਿਆ ਸੀ, ਉਸ ਦੀ ਸ਼ਰੇਆਮ ਉਲੀਘਣਾ ਕੀਤੀ ਹੈ ਉਹ ਅਤਿ ਨਿੰਦਨੀਯ ਤੇ ਘਿਨਾਉਣਾ ਧਾਰਮਿਕ ਅਪਰਾਧ ਹੈ। ਗੁਰਿੰਦਰ ਸਿੰਘ ਮਾਠ ਨੇ ਹੋਰਨਾਂ ਵਿਵਾਦ ਗ੍ਰੰਥਾਂ ਨਤੀਜਿਆਂ ਤੇ ਇਲਾਵਾ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਉਪਰ ਭਗਤ ਬਾਣੀ ਨੂੰ ਸਿੱਖ ਧਰਮ ਗ੍ਰੰਥ ਵਿੱਚੋਂ ਇਕ ਵਾਰ ਖਾਰਿਜ ਕਰਨ ਤੇ ਮੁੜ ਸ਼ਾਮਲ ਕਰਨ ਦੀ ਇਲਜ਼ਾਮ ਦਰਾਸ਼ੀ ਕੀਤੀ ਹੈ। ਪਸ਼ੋਰਾ ਸਿੰਘ ਤੇ ਗੁਰਿੰਦਰ ਸਿੰਘ ਮਾਠ ਨੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਸ਼ਕਲ, ਮੌਲਿਕ ਪਾਠ ਤੇ ਇਤਿਹਾਸ ਬਾਰੇ ਮਨਘੜਤ ਨਤੀਜੇ ਕੱਢਣ ਲਈ ਖਰੜਾ ਨੰ: 1245 ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੁਆਰਾ 1600 ਈ: ਤੋਂ ਪਹਿਲੇ ਤਿਆਰ ਕਰਨ ਤੇ ਇਸ ਦੀ ਸਾਂਭ-ਸੰਭਾਲ ਸ਼ਾਬਾ ਬੁੱਢਾ ਜੀ ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਖਾਨਦਾਨ ਦੁਆਰਾ ਕੀਤੇ ਜਾਣਾ ਸਿੱਧ ਕੀਤਾ ਹੈ। ਇਨ੍ਹਾਂ ਦਾ ਇਹ ਦਾਅਵਾ ਇਤਿਹਾਸ ਤੇ ਅਕਾਦਮਿਕਤਾ ਦੇ ਕਿਸੇ ਵੀ ਮਾਪਦੰਡ ਉਪਰ ਪੂਰਾ ਨਹੀਂ ਉਤਰਦਾ।

ਸੰਪਰਕ ਦਫ਼ਤਰ : 81-183-2540820, ਪੀ.ਬੀ.ਐਸ. : 81-183-2553957, 58, 59 ਐਸ.ਟੈਲੀਫੋਨ : ਦਫ਼ਤਰ 434



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹ ॥



ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

Sri Akal Takhat Sahib, Sri Amritsar (Pb.) India

ਨੰਬਰ

ਮਤੀ.....

ਇਨ੍ਹਾਂ ਨੇ ਏਸੇ ਹੀ ਤਰ੍ਹਾਂ ਪੂਰਵ ਨਿਸ਼ਚਿਤ ਧਾਰਨਾਵਾਂ ਨੂੰ ਸਥਾਪਿਤ ਕਰਨ ਲਈ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤੇ ਗੋਇੰਦਵਾਲ ਵਾਲੀਆਂ ਸੋਧਾਂ ਪੋਥੀਆਂ ਨੂੰ ਆਧਾਰ ਬਣਾਇਆ ਹੈ ਅਤੇ ਕ੍ਰਮਸ਼ਬਦ ਇਨ੍ਹਾਂ ਦੀ ਤਿਆਰੀ, ਇਤਿਹਾਸ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਤੇ ਸ੍ਰੀ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨਾਲ ਜੋੜਿਆ ਹੈ।

ਇਨ੍ਹਾਂ ਵਿਦਵਾਨਾਂ ਦੀ ਗੁਰੂ ਹਰਿ ਸਾਹਿਬ ਪੋਥੀ, ਗੋਇੰਦਵਾਲ ਵਾਲੀਆਂ ਸੋਧਾਂ ਪੋਥੀਆਂ ਤੇ ਖਰੜਾ ਨੰ. 1245 ਸਬੰਧੀ ਅਧਿਐਨ ਵਿਧੀ ਕੋਈ ਵਿਸ਼ਲੇਸ਼ਣਾਤਮਿਕ ਨਹੀਂ ਬਲਕਿ ਪੂਰਵ-ਨਿਸ਼ਚਿਤ ਮਾਨਤਾਵਾਂ ਨੂੰ ਸਥਾਪਿਤ ਕਰਨ ਵਾਲੀ ਹੈ। ਇਨ੍ਹਾਂ ਪੋਥੀਆਂ ਦੀ ਪਰਖ ਪੜਚੋਲ ਤੇ ਵਿਵੇਚਨ ਲਈ ਇਤਿਹਾਸ ਤੇ ਅਕਾਦਮਿਕਤਾ ਦੇ ਮਾਪ ਦੰਡਾਂ ਨੂੰ ਅਣਡਿੱਠ ਕਰਦਿਆਂ ਸੁਵਿਧਾਂ ਹਿਤ ਤੱਥ ਪੜਨ ਲਈ ਵਰਤੋਂ ਕੀਤੀ ਹੈ। ਸਿੱਖ ਵਿਦਵਾਨਾਂ ਦੁਆਰਾ ਇਨ੍ਹਾਂ ਪੋਥੀਆਂ ਉਪਰ ਕੀਤੀ ਖੋਜ ਤੋਂ ਇਹ ਸਪੱਸ਼ਟ ਹੋ ਚੁੱਕਾ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਦਾ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ-ਦੇ ਸੰਕਲਨ, ਸੰਪਾਦਨ ਤੇ ਪਾਠ ਨਿਰਧਾਰਿਤ ਕਰਨ ਵਿਚ ਕੋਈ ਯੋਗਦਾਨ ਨਹੀਂ ਤੇ ਨਾ ਹੀ ਇਨ੍ਹਾਂ ਦੀ ਤਿਆਰੀ ਤੇ ਸਾਭ-ਸੰਭਾਤ ਵਿਚ ਸਿੱਖ ਸ਼ਖਸੀਅਤਾਂ ਦੀ ਕੋਈ ਭੂਮਿਕਾ ਰਹੀ ਹੈ।

ਸਿੱਖ ਪੰਥ ਨੂੰ ਗਿਆਤ ਹੋਵੇ ਕਿ ਗੁਰੂ ਹਰਿ ਸਾਹਿਬ ਪੋਥੀ, ਗੋਇੰਦਵਾਲ ਵਾਲੀਆਂ ਸੋਧਾਂ ਪੋਥੀਆਂ ਤੇ ਖਰੜਾ ਨੰ. 1245 ਵਿਚ ਕੱਚੀ ਬਾਣੀ ਦੀ ਭਰਮਾਰ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਕੱਚੀ ਬਾਣੀ ਦੇ ਮੁਕਾਬਲੇ ਸੱਚੀ ਬਾਣੀ ਦੇ ਸਿਧਾਂਤ ਦਾ ਨਿਰਮਾਣ ਕਰਦਿਆਂ ਸਿੱਖ ਪੰਥ ਨੂੰ ਇਹ ਸਦੇਸ਼ ਦਿੱਤਾ ਸੀ ਕਿ ਕੱਚੀ-ਬਾਣੀ ਸਿੱਖਾਂ ਲਈ ਕੋਈ ਧਾਰਮਿਕ ਮਹੱਤਾ ਨਹੀਂ ਰੱਖਦੀ। ਕੱਚੀ-ਬਾਣੀ ਵਾਲੀਆਂ ਉਪਰੋਕਤ ਕਿਸਮ ਦੀਆਂ ਪੋਥੀਆਂ ਨੂੰ 1604 ਈ: ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਤੇ ਫਿਰ 1706 ਈ: ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਹਮੇਸ਼ਾਂ ਦੇ ਲਈ ਨਕਾਰ ਦਿੱਤਾ ਸੀ। ਇਸ ਲਈ ਗੁਰੂ ਹਰਿ ਸਾਹਿਬ ਪੋਥੀ, ਗੋਇੰਦਵਾਲ ਵਾਲੀਆਂ ਪੋਥੀਆਂ, ਖਰੜਾ ਨੰ. 1245 ਆਦਿ ਪੋਥੀਆਂ ਜਿਨ੍ਹਾਂ ਵਿਚ ਕੱਚੀ-ਬਾਣੀ ਸ਼ਾਮਲ ਹੈ, ਗੁਰੂ ਘਰ ਵਿਰੋਧੀ ਖੋਜਾਂ ਦੀ ਉਪਜ ਹਨ। ਇਨ੍ਹਾਂ ਦਾ ਉਦੇਸ਼ ਕੱਚੀ-ਬਾਣੀ ਦੇ ਹੋਏ ਹਾਥੀ ਸੱਚੀ ਬਾਣੀ ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਜੰਧਣਿਆਂ ਕਰਨਾ ਹੈ। ਇਸ ਲਈ ਇਹ ਪੋਥੀਆਂ ਸਿੱਖ ਪੰਥ ਲਈ ਧਾਰਮਿਕ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਬਿਲਕੁਲ ਬੇਮਾਅਨੀ ਹਨ। ਇਨ੍ਹਾਂ ਦੇ ਆਧਾਰ ਉੱਤੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਸੰਕਲਨ, ਸੰਪਾਦਨ ਤੇ ਪਾਠ ਦੀ ਮੌਲਿਕਤਾ ਸਬੰਧੀ ਕੱਢੇ ਗਏ ਨਿਰਣਿਆਂ ਤੇ ਸਿੱਖ ਪੰਥ ਨੂੰ ਵੱਧੋਂ ਵੱਧ ਸੁਚੇਤ ਹੋਣ ਦੀ ਲੋੜ ਹੈ।

ਸਿੱਖ ਪੰਥ ਲਈ ਇਹ ਚਿੰਤਾ ਦਾ ਵਿਸ਼ਾ ਹੈ ਕਿ ਉਪਰੋਕਤ ਪੋਥੀਆਂ ਨੂੰ ਅਧਾਰ ਬਣਾ ਕੇ ਤਿਆਰੀ ਪੁਸਤਕਾਂ ਨੂੰ ਆਕਸਫੋਰਡ ਯੂਨੀਵਰਸਿਟੀ ਪ੍ਰੈਸ ਦਿੱਲੀ ਨੇ ਛਾਪਿਆ ਹੈ। ਜਿਹੜੀਆਂ ਪੁਸਤਕਾਂ ਇਤਿਹਾਸ ਤੇ ਅਕਾਦਮਿਕਤਾ ਦੇ ਮਿਆਰ ਉਪਰ ਪੂਰਾ ਨਹੀਂ ਉਤਰਦੀਆਂ, ਜਿਨ੍ਹਾਂ ਦਾ ਉਦੇਸ਼ ਵਿਸ਼ਲੇਸ਼ਣ ਨਹੀਂ ਸਗੋਂ ਪੂਰਵ ਨਿਸ਼ਚਿਤ ਧਾਰਨਾਵਾਂ ਨੂੰ ਸਥਾਪਿਤ ਕਰਨਾ ਅਤੇ ਜੋ ਕਿਤਾਬਾਂ ਕਿਸੇ ਨਾ ਕਿਸੇ ਰੂਪ ਵਿਚ ਸਿੱਖ ਸਿਧਾਂਤ ਤੇ ਮਰਯਾਦਾ ਬਾਰੇ ਪਾਠਕਾਂ ਵਿਚ ਭਰਮ ਉਤਪਨ ਕਰਦੀਆਂ ਹਨ, ਉਨ੍ਹਾਂ ਨੂੰ ਆਕਸਫੋਰਡ ਯੂਨੀਵਰਸਿਟੀ ਪ੍ਰੈਸ ਜਿਉਂ ਟਾਪ ਰਿਹਾ ਹੈ। ਇਹ ਸਾਡੇ ਲਈ ਇਹਾਨ ਕੀ ਖ਼ੇਤਰ ਹੈ।



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਜਤਨ ॥



ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

Sri Akal Takhat Sahib, Sri Amritsar (Pb.) India

ਨੰਬਰ

ਮਿਤੀ.....

ਅੰਤ ਵਿਚ ਸਿੱਖ ਪੰਥ ਅਤੇ ਵਿਸ਼ੇਸ਼ ਕਰਕੇ ਵਿਦੇਸ਼ੀ ਵਿਚਲੇ ਸਿੱਖਾਂ ਨੂੰ ਅਪੀਲ ਹੈ ਕਿ ਉਹ ਪਸ਼ੇਰਾ ਸਿੰਘ ਅਤੇ ਗੁਰਿੰਦਰ ਸਿੰਘ ਸਾਨ ਦੁਆਰਾ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਉਪਰ ਕੀਤੀ ਗਈ ਨੂੰ ਕੋਈ ਮਹੱਤਾ ਤੇ ਮਾਨਤਾ ਨਾ ਦੇਣ ਤੇ ਨਾ ਹੀ ਇਨ੍ਹਾਂ ਵਿਦਵਾਨਾਂ ਨੂੰ ਸਿੱਖ ਸੰਸਥਾਵਾਂ ਤੇ ਸੰਗਠਨਾਂ ਵਿਚ ਕੋਈ ਸਥਾਨ ਦੇਣ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ, ਵਿਤਰਾਸ ਤੇ ਸੋਧਿਆਵਾਂ ਬਾਰੇ ਠੋਸ ਤੇ ਸਹੀ ਜਾਣਕਾਰੀ ਦੇ ਸੰਚਾਰ ਹਿਤ ਸਿੱਖ ਸੰਸਥਾਵਾਂ ਢੁਕਵੇਂ ਪ੍ਰਬੰਧ ਵਰਤਨ।

ਇਕਬਾਲ ਸਿੰਘ

ਜਥੇਦਾਰ

ਸ਼ਖਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ,
ਮਾਟਨਾ ਸਾਹਿਬ (ਫਿਰੋਜ਼)

ਜਥੇਦਾਰ

ਸ੍ਰੀ ਅਖਾਣ: ਤਾਤ ਸਾਹਿਬ,

ਦਸਤਖਤ: ੨੨/੧੨/੮੨

(ਤਰਲੋਚਨ ਸਿੰਘ)

ਜਥੇਦਾਰ

ਸ਼ਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ,
ਸ੍ਰੀ ਮਾਜਿਧਾ ਸਾਹਿਬ (ਸਿਮਰ)

(ਪ੍ਰਤਾਪ ਸਿੰਘ)

ਸਿੱਖ ਕ੍ਰਾਂਤੀ

ਸ਼ਖਤ ਸਰਖੰਡ ਸ੍ਰੀ ਹਜੂਰ ਸਾਹਿਬ,
ਮਾਝੇ (Amritsar)

ਬਲਾਤ ਸਿੰਘ

ਜਥੇਦਾਰ

ਸ਼ਖਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ,
ਚੜ੍ਹਦੀਪੀ ਸਾਹਿਬ (ਮਹਿੰਗਾ)

June 14th 2005

**Meeting Held Between University Faculty
appointed by Chancellor, Dr. France A. Cordova,
and Sikh Representatives**

ATTENDEES FROM U.C. RIVERSIDE

The Executive Vice Chancellor and Provost Ellen Wartella,

Professor June O'Connor,

Vice Chancellor Bill Boldt,

Interim Dean Joel Martin,

Vice Provost Bill Jury, Assistant Chancellor Cindy Giorgio,

Executive Director of Media Relations and Marketing Marcia McQuern.

SIKH REPRESENTATIVES:

Dr. Hakam Singh,

Ajit Singh Randhava,

Dr. Dhanwant Singh Gill,

Bharpoor Singh Takhar,

Dr. Jasbir Singh Mann,

Dr. Baljit Singh Sahi,

Raminder Singh Sekhon,

Coalition Of Sikh Gurudwaras Of S. California

7940 MISSION BLVD, RIVERSIDE, CA 92509

June 10, 2005

Dr. France A. Cordova, Chancellor
University of California, Riverside
Riverside, CA 92521

(Re. Dr. Jasbir Singh Saini, Endowed Chair on Sikh and Punjabi Studies at UCR)

Dear Dr. Cordova:

Thank you for your letter of June 1, 2005, to Mr. Bharpur Takhar and setting up a meeting of the representatives of the Sikh community of Southern California with the Executive Vice Chancellor and Provost, Ms. Ellen Wartella, to discuss our concerns with her regarding the appointment to the aforementioned chair.

We would like to reiterate that the Sikh community of Southern California is looking forward to having a Sikh Studies chair at a prestigious university like UC Riverside. It will help our children learn about their religion, culture and language. Also it will help in presenting the correct image of Sikhs and Sikhism, which are generally misunderstood by the mainstream Americans, and which resulted in some unfortunate episodes in the immediate aftermath of 9/11. We look forward to discuss our community's concerns about irreparable harm that is about to be caused to the University's Reputation as well as our community's long-term relationship with the university.

We therefore feel that it is extremely important to have a person hold this chair whose track record is academically excellent and religiously credible.

Unfortunately, Dr. Pashaura Singh's track record does not meet these prerequisites. His Ph.D. thesis caused a strong reaction from Sikh researchers and intellectuals all over the world because of the poor quality of research and misrepresentation of the Sikh history & Sikh Scripture merely on conjectural basis and unauthentic documents. Sri Akal Takhat, the highest Sikh religious and temporal authority at Amritsar also took notice of this based on the report of Sikh Academia. They called Dr. Pashaura Singh to explain the blasphemous statements in his thesis and gave him a list of academic charges in writing. He presented himself before the five high priests and apologized for the wrongdoings he had done. He admitted the wrongdoings in his Research in written & accepted the Punishment. He was Indicted & Declared Tankhaiya (guilty) by Akal takhat at Amritsar India for his blasphemous writing against the Sikh religion--the 5th largest among the world religions.. See Internet sites for details

http://www.globalsikhstudies.net/pdf/review/Charges_Pashaura.doc &

http://www.sgpc.net/hukamname_Aadesh_Sandesh.pdf)

However, in his subsequent publications he does not seem to have either retracted from the content of his thesis or produced any new research. Why reputed university like UC,

Riverside selecting an individual to teach Sikh religion whose academic work is of poor quality & misrepresents and misinterprets Sikhism?

- Attachment (Academic Charges against Pashaura Singh accepted by him in written June 1994. See page numbers 4-13)

He was hired as an assistant professor at Michigan University in 1993 but was not given tenure. This suggests that he never came up to a level to serve on the faculty at the university level. After 13 years he is holding a lecturer position. He was also rejected at Hofstra University, New York. How can a reputed university like UC, Riverside can select such individual?

Collier's Encyclopedia clearly defines that "Academic freedom is never unlimited. The general law of society including those concerning – and libel apply also to academic disclosure and publications". In the United States, for example scientific conclusions on questions of racial difference or similarities have been met with hostility in some communities. At such times individual citizens, pressure groups, or even community at large may wish to interfere with teaching or research. University protects the right of freedom of speech of its faculty, but when that freedom is unnecessarily exercised against the community it serves, the freedom becomes an antisocial act. Such acts should not be tolerated. We have recent examples of two professors one at the State University of Colorado and another at the State University of Florida. In the former case the professor equated 9/11 victims to Nazis camps and in the latter the professor supported Palestinian cause against the Jews. In both cases the tenured professors have been charged for their antisocial and anti-community academic activities. Pashaura Singh has a proven record of his anti-Sikh academic activities, Why U.C, Riverside University would hire and put this individual in the midst of an affluent Sikh Community .

- Attachments (Letters from four Sikh Institutions in Michigan state regarding his poor scholarship where he is teaching for over 13 years, press release, first letter to chancellor, newspapers cuttings. See Page numbers 14-27)

Academically, scholars in universities either in India or elsewhere study the same philosophy, sciences, and technologies employing identical methods of criticism and same principles of logic, ethics, jurisprudence and the Law. Pashaura Singh's work has been reviewed by 30 Sikh scholars and has been published in the form of a book titled "Planned Attack on Aad Sri Guru Granth Sahib: Academics or Blasphemy"). See internet site for details (<http://www.globalsikhstudies.net/pdf/planned%20attack.pdf>). There has been consensus by the Sikh Academia that standard of Pashaura Singh's research does not qualify him to be considered eligible for faculty at a Prestigious UC system in California.

- Attachment (see pages 28-36)
 - 1) Brief Biographies of the Sikh Scholars from Indian & North American Universities who reviewed the Academic Work of Sardar Pashaura Singh in 1994
 - 2) The planned attack on Aad Sri Guru Granth Sahib: Academics or Blasphemy, edited by Bachittar Singh Giani, published by International Centre of Sikh Studies, Chandigarh, India)

In summary, we are afraid that the appointment of such a person to such a prestigious position would not only misguide our children and community but will also fail to project the correct image of the Sikhs to the American public at large. This would also lose the cooperation and sympathy of the Sikh community of Southern California and bring a

name to the institution that one could not be proud of. It will also lead to oncoming Unrest and protests. Sikh community of Southern California loves everything UC Riverside offers to us, and want to do everything possible to continue build a positive relationship with our university. We hope you understand the Sikh community's concerns as outlined above and will do the needful.

Sincerely Yours,

Raminder Singh Sekhon, Spokesperson
Email: Romysekhon@yahoo.com
Telephone: 951-751-7455
Home: 1526 Beacon Ridgeway
Corona, CA 92833

For coalition of Sikh Gurdwaras, Southern California for Riverside Sikh Chair Issue
Sikh Institutions who participated May 22nd, 2004 meeting on the above issue from
Gurudwara Riverside, 7940 mission Blvd. riverside, Ca. 92509
Gurudwara Alhambra, 101 south Chapel ave. Alhambra, Ca 90801
Gurudwara Vermont, 1966, Vermont ave. Los Angeles, Ca. 90027
Gurudwara Lankershiem, 7640, Norht Lankershim Blvd. Morth Hollywood, Ca 91607
Gurudwara Buena Park, 7122 Orangethorpe ave, Buena Park, Ca 90620
Sikh Center of Orange County, 2530 Warner Ave. Santa Ana, Ca. 92704
Sikh Educational & Welfare Association, 20001 E. walnut Drive South, Walnut Ca 9
Guru ram Das Ashram, 1800 Robertson Blvd, #929, Los Angeles, Ca 90035
Skh center of Southern California, 625 South Eremland drive, West Covina, Ca 91723
Gurudwara of Ventura County
Gurudwaras of Bakersfield.

The following members of the sikh community represented the Aforementioned Gurudwaras and institutions :

S. Rashpal Singh, S. Jagdev S. Atwal, S. Lakbir Singh, S. Sohan Singh Gill, S. Sikander Singh, S. Gurdev Singh Virk, S. Pritam Singh, S. Amarjit Singh, S. Akwinder Singh, S. Harinder Singh, S. Joginder Singh Sandhu, S. Lehmbur Singh, Dr. D. S. Gill, S. Tarlok Singh Sandhu, Dr. Jasbir Singh Mann, S. Parmjit Singh, S. Jhalman Singh, S. Ujjagar Uppal, S. Gurbachan Sandhu, S. Makhan Singh Sandhu, S. Gurmeet Singh Brar, S. Bharpur Singh Dhanau, S. Atma Singh Kainth, Dr. Piara Singh, S. Harjit Singh, S. Gurpreet Singh Khakh, S. Santokh Singh Sahi, S. Jasinder Singh, S. Bahadur Singh, S. Kirtan Singh Khalsa, S. Gagan Singh, Dr. Jagdev Singh Dhaliwal, S. Bharpur Singh Takhar, S. Brinderjit Singh Dhillon, S. Sarbjit Singh Sandhu, S. Baljit Singh Bathh, S. Jasmer Singh Randhawa, S. Bahal Singh Brar, S. Sukhminder Singh, Inderpal Singh Ahluwalia, S. Ronak Singh Bhullar, S. Dalbir Singh Sanghera, S. Surinder Singh Sidhu, S. Ranjit Singh, S. Raminder Singh Sekhon and Dr. Baljeet Singh Sahi.

The following persons will represent the Sikh community in meeting with university representatives on June 14, 2005: Dr. Hakam Singh, Ajit Singh Randhawa, Raminder Singh Sekhon, Dr. Baljit Singh Sahi, Bharpur Singh Takhar, Dr. Dhanwant Singh Gill, a Dr. Jasbir Singh Mann and Veer Pal Kaur– Vice president Sikh Students Association U.C. Riverside)

AKAL TAKHT INDICTS PASHAURA SINGH

Amritsar, June 27, 1994

In a historic judgement delivered by Professor Manjit Singh, Jathedar of Sri Akal Takht, the highest spiritual and temporal authority/ seat of Sikhs, Pashaura Singh was declared guilty of five charges of blasphemy. Pashaura Singh had made a number of baseless observations in his Ph.D. thesis, "The Text and Meaning of the Adi Granth", submitted to the University of Toronto in 1991, to please his supervisor who is well known as an adversary of Sikhism and with an eye on a university job. The unanimous verdict followed a detailed hearing of Pashaura Singh's case in an 8 hour non-stop session of the Five High Priests presided over by Prof Manjit Singh at the Akal Takht Sahib on the 25th June 1994.

The judgement says that Pashaura Singh had attacked the authenticity of Sri Guru Granth Sahib, which had deeply hurt the sentiments of the Panth: He had also levelled baseless charges against the Fourth and the Fifth Masters, saying that they had made alterations in the Mul Mantra as well as linguistic and theological changes in the bani of Guru Nanak.

The tankhah (religious punishment) awarded to Pashaura Singh for the offences committed by him, includes dusting of shoes of the sangat, washing of the parkarma of Sri Harmandir Sahib, besides listening to kirtan and reciting of Japuji Sahib, over a period of five weeks. At the completion of this penance he has been directed to appear before the sangat at the local gurdwara in Michigan, where he resides, and request the granthi to pray for his forgiveness. It may still be necessary for him to finally appear before the Akal Takht for forgiveness as is the normal procedure in such matters.

It may be recalled that Pashaura Singh's thesis had attracted sharp criticism from scholars, and incurred indignation and condemnation of the masses for its blasphemous formulations. SGPC, the highest elected religious body of the Sikhs, took cognizance of the offence, and after a thorough scrutiny by two Expert Committees of scholars, referred the matter to Sri Akal Takht Sahib for appropriate action.

The judgement which is reproduced, also directs Pashaura Singh not to publish his thesis in the present form. During the hearing Pashaura Singh submitted a confessional statement in which he pleaded guilty to all charges, and undertook to revise his thesis as well as his previous publications in the light of the findings of the present inquiry. We are also reproducing the five charges read out to Pashaura Singh, to which he pleaded guilty. In fact, these represent only a sample of the blasphemous contents of his thesis.

Ik Onkar Waheguru ji ki Fateh SRI AKAL TAKHT SAHIB

No...../217/ 94

Hukmnama

Sri Amritsar 27/6/94

Dr Pashaura Singh,

On summons from Sri Akal Takht Sahib you presented yourself before the Takht on the 25th June, 1994 in connection with your controversial thesis "The Text and Meaning of the Adi Granth". After prolonged deliberations in the sacred congregation of Sikh scholars, you have pleaded guilty in writing to the five charges of misrepresentations levelled against you. In this connection you have also pledged to bow your head before every decision of the Takht.

The views expressed in your thesis have caused intense hurt to the sentiments of Sikhs who accept Sri Guru Granth Sahib as their Living Guru. This has been demonstrated by Sikhs in India and abroad through a large number of letters, messages and books, received in the Akal Takht Sahib during the last two years. Such pious sentiments of love towards the Guru, on the part of the Sikh Sangat, have always found expression through the Akal Takht Sahib.

As a Sikh scholar, you were expected to produce literature to promote the welfare of all, with commitment to Sri Guru Granth Sahib and the Guru Panth. But what happened was exactly the opposite of this. Taking cognizance of the overall situation in the Panth, Sri Akal Takht is pleased to issue the following orders for your compliance:-

- 1) You shall not publish this controversial thesis in the present form, nor shall you authorize anyone else to publish it.
- 2) The charges and the objections relating to doctrines or presentation, raised by Sikh scholars against this thesis, have been pointed out, and accepted by you. Some of these have been given to you in writing. These shall be removed by you in letter and spirit from the thesis. And in case the thesis is to be published in the future, it will be done according to Gurmat with full regard for the sentiments of the Sikh community.
- 3) In deference to the sentiments of the Guru Panth you shall also not publish any other such objectionable material as produced by you earlier. In the future you shall ever keep in mind the sentiments for the ascendancy of the Panth and salvation of all, and conduct only such research on Gurbani and Sikh history, as would lead to blessings of the Living Guru, Sri Guru Granth Sahib and the Guru Panth.

Keeping in view the charges in respect of your thesis, the following tankhah is prescribed for you :

- 1) In order to seek divine understanding at the portals of the Lord Guru, you shall listen to kirtan at the Darbar Sahib on the 27th and 28th June, 1994 for one hour each day.
- 2) On these days, for one hour each day, you shall recite the Japuji five times, over and above the nitnem.
- 3) On the same days in order to seek blessings of the Guru Sangat, you shall join the daily chore of washing the parkarma of the Darbar Sahib for one hour each day in the afternoons.
- 4) In America, where you live, you shall present yourself at the local Gurdwara Sahib; you shall perform the service of dusting the shoes of the sangat for five Sundays. Also for one hour each day you shall listen to gurbani kirtan, as well as recite Japuji five times, besides the nitnem, on each of these days.

At the end, you shall present yourself at the Gurdwara and request the Granthi Sahib to pray for forgiveness / indulgence for you.

Sd. Kewal Singh
Jathedar Takht Sri
Takht Sahib Damdama Sahib

Sd Manjit Singh
Jathedar Sri Akal

Sd. Joginder Singh
Granthi Sri Harmandir Sahib

• Sd. Bhagwan Singh
Head Granthi
Sri Akal Takht Sahib

Sd. Mohan Singh
Head Granthi,
Sri Harmandir Sahib

CONFESSONAL STATEMENT OF PASHAURA SINGH in Punjabi in Pashaura Singh's own handwriting at Sri Akal Takht Amritsar on June 25, 1994

(see next page)

ਪੰਜ ਸਿੰਘ ਸਾਹਿਬ
ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ
ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।

ਸ੍ਰੀ ਮਾਨ ਜੀਉ

ਦਾਹਿਰਾ ਕੀ ਕਾ ਪਾਠਕਾ ਦਾਹਿਰਾ ਕੀ ਕੀ ੨੩੭॥

ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਆਇਸੇ ਭਾਸ਼ਣ
ਰਾਮ ਤਖਤ ਸਾਹਿਬ ਤੇ ਰਾਮਰ ਜੋ ਕੇ ਅਪਣੇ

ਬੀਜਿਸ (The Text and Meaning of the
Akal Granth) ਜੋ ਕੀ ਸਿੱਖ ਵਿਦਵਾਨ ਦੀ
ਗੰਢਗੰਢੀ ਵਿਚ ਸੁਣਾਏ ਗਏ ਅਤੇ ਲਿਖਤੀ ਰੂਪ

ਵਿਚ ਲਿਖੇ ਗਏ ਪੰਜ ਏਸ ਸਵੀਕਾਰ ਕਰਦੇ

ਹੈ॥ ਬੀਜਿਸ ਵਿਚ ਕੋਰੇ ਵੇਲੇ ਜੋ ਇਤਭਾਜ ਏਸ

ਪਾਠਕਾ ਪ੍ਰਗਟਾਈਆਂ ਗਈਆਂ ਹਨ ਉਨ੍ਹਾਂ

ਤੇ ਮੈਂ ਅਨੁਚਿੰਤ ਕਰਕੇ ਕਰਦੇ ਸਵੀਕਾਰ

ਕਰਦੇ ਹੋਇਆ ਹੋਏ ਕਰਦੇ ਹਾਂ॥ ਬੀਜਿਸ ਵਿਚ

ਕੋਰੇ ਵੇਲੇ ਕੋਰੇ ਗਏ ਲਿਖਤੀਆਂ ਲਾਲ ਸਿੱਖ

ਪੰਥ ਨੂੰ ਜੋ ਮਾਨਸਿਰ ਸੰਤਾਪ ਭੋਗਦੇ

ਪਿਆਰੇ ਉਸ ਲਈ ਮੈਂ ਪੰਥ ਤੇ ਸੁਆਫੀ

ਕੀ ਜਾਨਕਾ ਕਰਦੇ ਹਾਂ॥ ਅੰਗੇ ਤੇ ਪੰਥ ਦਾ

ਨਿਮਾਣ ਮੰਦਰ ਜੋ ਕੇ ਮੈਦਾ ਕਰਦੇ ਦਾ ਪ੍ਰਭੂ ਸੇਵਾ

(੨੩੭)

ਏਸ ਅੰਤ ਦੇ ਪੰਥ ਪੰਥ ਅਨੁ ਭੋਲੀ ੭੨॥

ਜੇ ਮੈਂ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਤੇ ਜਿੰਦ ਸਾਹਿਬਾਨ
 ਦੇਵੇਂ ਤੇ ਫੈਸਲਾ ਸੁਣਾਇਆ ਜਾਵੇਗਾ, ਉਸ
 ਦੇ ਧਿਰੇ ਮੇਰੇ ਜਵਾਬਦਾਰ ਰਹੇਗਾ ॥

ਪਸ਼ੌਰਾ ਸਿੰਘ

25/06/1994

ENGLISH TRANSLATION of CONFESSIONAL STATEMENT OF PASHAURA SINGH in Punjabi in Pashaura Singh's own handwriting at Sri Akal Takht Amritsar on June 25, 1994

June 25, 1994

The Five Singh Sahiban, Sri Akal Takht Sahib, Amritsar Sahib

Your Holiness

Waheguru ji ka Khalsa; Waheguru ji ki Fateh. Under orders from Sri Akal Takht Sahib, appearing at the Takht Sahib, this humble servant pleads guilty to the five charges in respect of my thesis (The Text and Meaning of the Adi Granth), read out as well as given to me in writing. I hereby reject in thought, word and deed all such objectionable formulations that occur in my thesis. I beg forgiveness of the Panth for whatever hurt the conclusions drawn by me in my thesis have caused to the Panth. In future I pledge to serve the Panth as a humble servant of the Panth. I also willingly accept whatever decision is announced by the Singh Sahiban.

Sd. Pashaura Singh
 25/06/1994

CHARGES AGAINST PASHAURA SINGH

Lured by the prospect of getting a Ph.D. degree from the University of Toronto, under the influence of adversaries of the Sikh religion, and purely on the basis of hollow and wild speculation, Pashaura Singh has committed blasphemy, because of his baseless and arbitrary formulations:

Formulations in the Thesis

(In connection with compilation of Sri Guru Granth Sahib) "Then comes a rare manuscript preserved at Guru Nanak Dev University in Amritsar, which may be regarded as one of the many drafts on which Guru Arjun Dev seems to have worked to finally produce the text of the Adi Granth." (Page 24)

"Further it is claimed that the manuscript contains a hymn written in Bhai Buddha's hand on the third decorated page, which may show his involvement in the creation of the scripture. It is quite possible that his descendants may have preserved the manuscript through the process of handing it over to the next generation. Furthermore, folio 1255a of the manuscript contains the death dates of the first five Gurus only, the last of which was written later on by the same scribe." (Thesis pp. 27-28)

Footnote on page 27

"Gurmukh se vaih sada sachā andin sahaj piar. Sada anand gāveh gun sachē ardh urdh urdhar. Andar Pritam vasia sachā dhur karam likhia Kartar. Nanak aap milaiya aapē kirpa dhar."

The above hymn is recorded on the decorated page 3 of the Manuscript No. 1245 of the Guru Nanak Dev University, which, it is claimed, is the writing of Baba Buddha ji.

The attribution of this hymn to Bhai Buddha is based on the family tradition. See the note by Harbhajan Singh Harcharan Singh Chawla on the manuscript.

CHARGE NO. 1

The Guru Nanak Dev University MS 1245 of the Mina group which bears on page 1255 the dates of demise of the first five Gurus in the same hand and shade of ink, ipso facto, is clearly a production of the post-Guru Arjun Dev period. To call it the first draft of the sacred recension of Sri Guru Granth Sahib, tantamounts to a mischievous conspiracy to raise baseless doubts on the authenticity of Sri Guru Granth Sahib.

Under the same conspiracy, on the basis of purely arbitrary speculation and guesswork, this manuscript has been linked with the historic personalities very close to the Gurus' house (Bhai Gurdas and Baba Buddha). And these most devout Sikhs, have clandestinely been placed in the same row as the schismatic Minas. This mischief has apparently been done with the intention of exploitation in the future.

Then an effort has been made to establish it as a historic manuscript by linking the Mul Mantra pasted on the fourth folio, with the Ninth Master, on no other basis than the wild imagination of the author.

This is exactly the kind of conspiracy which, since long, an adversary of the Sikh religion, a Christian Missionary, McLeod, has been carrying on under the garb of research.

By speaking the above mentioned language of McLeod, the writer has committed an act of treachery or betrayal to his Prophet-Guru and the Sikh world, and has deliberately supplied objectionable material to enemies of Sikhism.

Formulations in the Thesis

"The Guru Nanak Dev University manuscript (GNDU MS 1245) provides an earlier version of the Morning Prayer before its standardization. It begins as:

Satinam karta purkh nirbhau nirvair akal murat ajuni saibhang satgur pārsad Jap Mahala 1. Sochai soch na hovai je sochi lakh var.

Chupai chup na hovsi je lai raha liv tar. Bhukhian bhukh na utarai je banha purian bhar.

Sahas sianapan lakh hon ta ik na chalai nal.

Kion sachiara hoiai kion kurai tutai pal.

Hukm rajai chalna Nanak likhia nal.

8

"A comparative analysis of this text with the standard version of Japuji reveals the following important differences, which illuminate the different stage in the process of its development.

"First the Mul Mantra is given in its earlier form, which is discussed in detail in the preceding section. Second, the title of the composition is mentioned as Japu Mahala 1, ... indicating specifically the authorship of Guru Nanak. In the standard version, however, the symbol mahala 1 is omitted, perhaps consciously to assign divine authorship to the text....." (Page 100-101).

"Third, the most distinctive difference is that the introductory couplet of the Japuji is missing in the earlier text. In the standard version it reads: 'The Eternal One, from the beginning, through all time, present now, the Everlasting Reality'. (adi sach jugadi sach hai bhi sach Nanak hosi bhi sach). Evidently this shalok was added by Guru Arjun much later..."

CHARGE NO. 2

By accepting Sri Japuji Sahib recorded in the unauthentic Manuscript No. 1245 of the Guru Nanak Dev University, as the original and pre-standardization form, an effort has been made to create confusion over this sacred bani, on the one hand, and on the other hand, it is alleged that Guru Arjun Dev ji tampered with and revised the original form of this bani from several aspects, such as:

"1. The heading of this bani 'Mahala 1' was consciously dropped to assign divine authorship to the text.

"2. The inaugural shalok of this bani (adi sach jugad sach hai bhi sach Nanak hosi bhi sach) is authored by Guru Arjun, and this shalok was added to Japuji Sahib much later, when it had been given a final form after revision.

"3. In the process of standardization of this bani linguistic, grammatical and metrical changes were made at several places."

"The long eulogistic description of Guru Amar Das's death may indicate that the scribe was a close associate of the third Guru, possibly Bhai Gurdas, who may have further improved his handwriting by the time he wrote the final draft of the Adi Granth." (Page 28)

"The introductory note written by the shopkeeper in the beginning of the manuscript that 'there is an abenedictory autograph written in Guru Hargobind's blessed hand on the fourth leaf This is not correct. The examination of the manuscript has revealed that a different piece of paper containing the Mul Mantra written in Guru Tegh Bahadur's hand, was pasted much later on the fourth decorated page.'" (Page 27)

Some of the salient features of the Guru Nanak Dev University manuscript No. 1245 are:

(A) Mentioned in the Thesis

- "1. The manuscript has a total number of 1267 folios. It is in the form of a draft on which Guru Arjun still seemed to be working.
2. It has a different raga sequence, and the index of individual hymns of each raga-section is written separately at the beginning of that section. It begins with Siri raga followed by the usual majh, guari, asa, gujari and vadhans raga. Thereafter, it diverges from the standard pattern and follows its own sequence of dhanasari, jaitsari, sorathi, kalyan, nat-narayan, todi, bairari, tilang, gond bilaval, suhi, bilaval, ramkali, mali- gaura, maru, kedara, tukhari, bhairauran, basant, sarang, malhar, kanara and parbhati raga." (Page 25)
3. There are a number of texts in this manuscript that were revised in the final draft. Even Guru Arjun modified his own hymns. For example in the tilang raga on folios 681b - 682c all shabads were revised in the final draft. One of these hymns, was included at the time of giving the final form.

"Finally, the first stanza of the Japuji that appears here has some linguistic variations. Evidently Guru Arjun modified the language of certain words (Jei/je, Utrai/urti, Bana/banna, Sahans/sahas, hon/hohe, kio/kiv), and

replaced them with more grammatically and metrically sound construction in order to standardize the text." (Page 103)

"There are numerous such examples throughout the text of Japuji where Guru Arjun refined the language of certain passages and polished the metre.

Note the following examples": GNDU MS 1245 FORM Vin bhane kia nai kari

Mit vich ratan jawahar manak Jio jio hukm tivai tiv kar

Kio sachiara hoie kio kurai tutai pal Bhandai bhao abrit tit dhal

REVISED STANDARD FORM Vin bhane ke nai kari

Mat vich ratan jawahar manak Jiv jiv ham tivai tiv kar

Kiv sachiara hoie kiv kurai tutai pal Bhandai bhao amrit tit dhal

Also, Guru Arjun Dev ji has been accused of making alterations in the revealed message of the Mul Mantra. Formulations in the Thesis

"The Mul Mantar or the 'root formula' with which the Adi Granth opens, is the basic theological statement of the Sikh faith. It consists of different epithets, all of which are traditionally understood as characterizations of Ultimate Reality, or Akal Purakh ('the Timeless Being'). It appears in Volume I of the Goindwal pothis as follows:

Ik Onkar satgur parsad such nam kartar nirbhau nirikar akal murat ajuni sambhau.

Sometimes there is an additional phrase Gur pure ke parsad 'by the grace of the Perfect Guru' at the end of this text. But nowhere does this form of the Mul Mantar correspond to the standard version given in the Adi Granth. Evidently this was the form that was current during the period of Guru Amar Das." (Page 93)

"The origin of the major components of the earlier form of the Mul Mantar as given in the Goindwal pothis can be traced directly from the works of Guru Nanak." (Page 93)

"Guru Ram Das invoked the divine attributes of the Mul Mantar in one of his compositions. The original verse resembles the text of the Mul Mantar and, similarly, it is free of any metrical or rhyme scheme. It reads as follows:

Jap man nirbhau. Sat sat sada sat. Nirvair akal murat. Ajuni sambhau. Mere man an din dhiae nirankar nirahari. - Sarang Mahala 4 (1201) (Page 95)

"The comparison of this text with the earlier form of the Mul Mantar given above clearly indicates the addition of the word nirvairu ('without enmity'), which Guru Ram Das employs to put emphasis on the divine attribute of benevolence. This may reflect his firm resolve to counteract the situation of hostility in real life, created by the animosity of his rivals, with the spirit of love and friendliness. Thus a new theological dimension is added to the Sikh understanding of Ultimate Reality." (Page 96)

"Although Guru Nanak has also employed the word nirvairu for the Supreme Being in his Ranilcali Dakhni Onkar (AG p. 931), the frequency of its use is greater in the compositions of Guru Ram Das." (Footnote No.14, Page 96)

"Guru Arjun Dev worked over the text of the Mul Mantar in successive drafts to give it its final form. The Guru Nanak Dev University manuscript, which is an early draft of the Adi Granth, gives the form of the Mul Mantar before its standardization:

Ik onkar satnam kartapurakh nirbhau nirvairu akal murat ajuni saibhang satguru parsad.

In his final version Guru Arjun replaced the phrase Satguru parsadi 'by the grace of the True Guru' with gur prasadi, 'by the grace of the Guru', presumably to provide a more coherent structure to the text of the Mul Mantar." (Page 96)

Another significant point is that Guru Arjun added the word purakh to the received text of the Mul Mantar. It clearly indicates that by his time the personal aspect of the Supreme Being acquired prominence as compared with Guru Nanak's emphasis on the formless (nirankar) nature of Ultimate Reality." (Page 96- 97)

"This (addition of the word purakh) may provide an adequate explanation of the subsequent development that took place in Sikh doctrine as well as within the Panth since the days of Guru Nanak. This will, however, challenge the traditional understanding of the Mul Mantar as being created in its present form by Guru Nanak himself." (Page 97)

CHARGE NO. 3

There are pothis with apocryphal hymns composed by the Minas under the name 'Nanak'. The author himself doubts their authenticity (indication of which has been given on page 9 of his thesis). But he takes them as basis of the Adi Bir, and accepts the so-called Mul Mantar recorded therein (which is different from the Mul Mantar in the authentic bir), as real and original, and thus levels against Guru Ram Das ji and Guru Arjun Dev ji, accusations of making alterations in it.

"One of these hymns, numbering 5 in folio 682a (Jo gur disai Sikhra niv niv lagon pae) is repeated in the suhi mode in folio 729b with the addition of the first line appearing at the end as well. A marginal note appears in folio 682a to this effect saying that 'it is taken to the suhi mode' (Suhi vich lia hai). This hymn was further revised in the final draft with the addition of jiu at the end of each line to make it more musical." (Page 25- 26)

"It does not contain the bhagat-bani....." (Page 26)

"The panegyrics by the bards (Bhattan de savayye) in praise of the Gurus are still in their earlier short form. By the time this manuscript was written some of them had not yet appeared in the court of the Guru. Even the var by Satta and Balwand in the ramkali mode is not to be found in this manuscript." (Page 26)

"There exist some specimens of such hymns in an early manuscript. See Bhai Gurdas Library, Rare Books Section, GNDU, MS No. 1245, ff, IOLb-1035. A fifteen verse composition Sri Ragu Maha13 Chhant is attributed to Guru Amar Das, but it is not included in the standard version of the Adi Granth. It may have originated from the circles of schismatic groups." (Page 9, Footnote 32)

Special Comments:

1. In this manuscript variations from the authentic bir of Guru Granth Sahib, abound, in respect of vowels, spellings, shabads, etc., which are common in Mina literature.
2. This manuscript does not bear any date or year of scribing, nor does it have any historical significance. Before its purchase by the Guru Nanak Dev University, the manuscript has never been mentioned by any historian or scholar of birs.

Formulations in the Thesis

"There is some evidence that Guru Gobind Singh made an attempt to standardize the text of the Adi Granth and thus to correct the problem of the circulation of three different versions of it during his period." (Page 60/80)

"It is quite possible that Maharaja Ranjit Singh appointed a council of prominent Sikh scholars to prepare an authorized version of the Adi Granth." (Page 84)

"The new version was, in fact, a revival of the earlier Damdama version, compiled during the period of Guru Gobind Singh in the late seventeenth century, which went out of circulation due to the period of turmoil during the eighteenth century. However, in this version the place of jaijavanti raga and the sequence of the shaloks of the ninth Guru were fixed. In certain instances, the language of the shaloks was modified. The solitary couplet that was attributed to the tenth Guru in early manuscripts, lost its authorship and became a part of Guru Tegh Bahadur's shaloks. This may have been intentionally done to keep Guru Gobind Singh's authorship limited to the bani in the Dasam Granth. It may also reflect the contemporary debate over the issue of Sikh identity, that is, whether one follows the teachings of Guru Nanak and his successors contained in the Adi Granth, or one joins the Khalsa of Guru Gobind Singh." (Page 85-86)

CHARGE NO. 4

Both according to history and tradition, Guru Gobind Singh got the bir of Sri Guru Granth Sahib prepared by Bhai Mani Singh at Damdama Sahib, in which the bani of Guru Tegh Bahadur was also included. This came to be known as Damdami Shakh. Why the Tenth Lord did not include his own bani in it, the Guru alone knows.

Then the author completely ignores the above fact, and without quoting any historical reference and under some conspiracy indulges in wild conjectures: "It is quite possible that Maharaja Ranjit Singh appointed a council of prominent Sikh scholars to prepare an authorised version of the Adi Granth." (Page 84)

In this new version "the solitary couplet that was attributed to the Tenth Guru, in early manuscripts lost its authorship and became a part of Guru Tegh Bahadur's shaloks. This may have been intentionally done to keep Guru Gobind Singh's authority limited to the bani in the Dasam Granth. It may also reflect the contemporary debate over the issue of Sikh identity, that is, whether one follows the teachings of Guru Nanak and his successors contained in the Adi Granth, of one joins the Khalsa of Guru Gobind Singh."

This writing reflects a mischievous design to divide the Sikh Panth into two classes, vi'z., the followers of the first nine patshahis, and the Khalsa of Guru Gobind Singh, as also to divide the Gurus into different categories.

3. As far as the note given by M/S Harbhajan Singh Harcharan Singh Chawla, is concerned, the firm was summoned at the Akal Takht Sahib for additional information. A copy of the statement given by them on 5.5.93 is enclosed. They made it clear that "they procured this copy in 1979-80 during their trip to Ganga Nagar district of Rajasthan from a waste paper dealer, which they later sold to the Guru Nanak Dev University. The note pasted on the manuscript by them is not based on any research investigations. It only records what was narrated by one Bhai Karnail Singh, a granthi of Amritsar."

Evidently, the note on the manuscript was a master stroke of salesmanship to extract maximum price. It seems that since this note fitted into the designs of McLeod, he instructed his willing tool, Pashaura Singh, to adopt it as a basis of his thesis.

CHARGE NO. 5

At several places in the thesis clumsy efforts have been made to create confusion over Sikh doctrines, Sikh history and authenticity of Gurbani, and thus to erode the foundations of the Sikh religion. The deliberate misrepresentations made under the garb of research, point to a deep-rooted conspiracy.

Formulations in the Thesis

1. "There is enough evidence that a number of hymns of the Bhagats were included in the Kartarpur manuscript after it was bound. For instance, Ratndas's hymn 'Begampura shahr ko nao' in the gauri raga in folio 278/2 and dhanasari hymn 'Gopal tera arta' in the dhanasari mode in folio 519/2, were added much later on each page by keeping extended margin on the left side of the Kartarpur manuscript. Their inclusion in the scripture reflects a situation wherein the followers of these Bhagats (the Jats and the cobblers) were attracted into the Sikh fold in large numbers." (Page 26)
2. "In order to stress the theme of the unity of guruship, Guru Arjun intentionally incorporated in certain instances his own shaloks in the works of Guru Nanak." (Page 145)
"The addition of Guru Arjun's shaloks at the beginning of Guru Nanak's hymn further highlights the issue of doctrinal consistency in guruship. It serves to underline Guru Arjun's claim that he carries the spiritual authority of Guru Nanak." (Page 147)
3. Regarding the variations in the concluding shaloks in the standard form those in the GNDU manuscript

1245, resort has been taken to different kinds of conjectures:

"There are, however, scholars" (McLeod) "who regard Guru Angad as its real author." (Page 105)

"Its addition to the Morning Prayer was perhaps intentionally done to stress the continuity and unity of guruship." (Page 106)

"Guru Nanak may have initiated his successor, Bhai Lehna, into the poetic skill of verse composition in the literary form of a shalok, and this training may have been a 'part of his designation to the office of guruship. The two Gurus may have worked together on the text of the epilogue of the Japuji, and accordingly both may be regarded as its joint authors." (Page 107-8)

"Here it is important to note that the last stanza is Guru Arjun's contribution of Guru Amar Das's composition, which he intentionally added to the original text at the time of its standardization, thereby reinforcing the recurring theme of the unity of guruship." (Page 111)

13



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Gurdwara Singh Sabha Kalamazoo

5828 Cheshire Street, Portage, MI 49001

Ph. 269-488-6262 323-8899.



Executive Committee

2002-2004

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Ms France A. Codova
 Chancellor
 4810, Hindertaker Hall,
 University of California riverside
 Riverside, CA92521

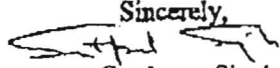
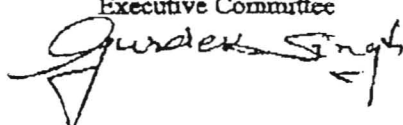
Dear Ms Codova,

We are writing on behalf of Sikh congregation in the area of Kalamazoo, State of Michigan. It has recently been brought to our attention that Mr. Pashaura singh had applied for a position at the University of California, Riverside. It is with deep concern; we have to inform you that he is a self-proclaimed religious scholar who has previously been indicted for his blasphemy by highest and temporal seat of Sikhs. His research has been academically challenged and thoroughly rebuked. His work has been rebutted in a book, planned attack on Aad Sri Guru Granth Sahib, authored by twenty-eight scholars from India and America as well.

It has also been brought to our notice that he may have obtained a recommendation from his local friends in the community. We strongly condemn such actions and believe that recommendations for such positions should not be procured from friends in order to mislead the principle academic community. He continues to exhibit unscholarly conduct and perform antics that are deplorable. In almost all his presentations he has been unable to satisfactory present himself as a Sikh scholar and has failed to defend his previous and current work. The only explanation that we can provide for his failure is that his research is based on dubious manuscript and unauthentic sources.

We would greatly appreciate if you will please look into all the aspects regarding this position prior to making a decision that is going to have a life long impact on the Sikhs in Diaspora and in India as well. We would be pleased, should you desire, to discuss this matter with you personally.

Sincerely,

 President
 Gurdwara Singh Sabha 6/10/05
 Executive Committee




The Sikh Society Of Michigan, Inc.



990 E. Lincoln, P.O. Box 71159, Madison Heights, MI 48071

(248) 547-0927

May 27th 2005

Ms. France A. Codova
Chancellor
4108 Hinderaker Hall
University of California Riverside
Riverside, CA 92521

Dear Ms Codova,

We represent a vast majority of Sikhs in the State of Michigan. It has been brought to our attention that Mr. Pashaura Singh has applied for a position at the University of California, Riverside. It is with deep concern we have to inform you that he is a self-proclaimed religious scholar who has previously been indicted for his blasphemy by highest and temporal seat of Sikhs. His research has been academically challenged and thoroughly rebuked. His work has been rebutted in a book, *Planned Attack on Aad Sri Guru Granth Sahib*, authored by twenty eight scholars from India and America as well.

It has also been brought to our notice that he may have obtained a recommendation from his local friends in the community. We strongly condemn such actions and believe that recommendations for such position should not be procured from friends in order to mislead the principle academic community. He continues to exhibit unscholarly conduct and perform antics that are deplorable. In almost all his presentations he has been unable to satisfactorily present himself as a Sikh scholar and has failed to defend his previous and current work. The only explanation that we can provide for his failure is that his research is based on dubious manuscript and unauthentic sources.

We would greatly appreciate if you will please look into all the aspects regarding this position prior to making an informed decision that is going to have a life long impact on the Sikhs in Diaspora and in India as well. We would be pleased, should you desire, to discuss this matter with you personally.

Sincerely,

Amarjit Singh

Amarjit Singh
(President - Sikh Society of Michigan Inc)
990 E. Lincoln
P.O. Box 71159
Madison Heights, MI 48071

(A Non-Profit Organization, Michigan #23-7273095)

**SIKH GURDWARA
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Ms. France Codova
Chancellor
4108 Hinderaker Hall,
University of California Riverside,
Riverside, CA 92521

Dear Ms Codova,

We are Sikh Congregation representing many suburbs of Detroit, Michigan. It recently been brought to our attention that Mr. Pashaura Singh has applied for a position at the University of California, Riverside. It is deep concern we have to inform you that he is a self-proclaimed religious scholar who has previously been indicated for his blasphemy by highest and temporal seat of Sikhs. His research has been academically challenged and thoroughly rebuked. His work has hurt Sikh sentiments and has been rebutted in a book, Planned Attack on Aad Sri Guru Granth Sahib, Authored by twenty-eight scholars from India and America as well.

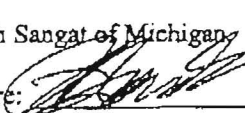
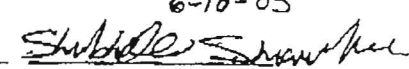
It has also been brought to our notice that he may have obtained a recommendation from his local friends in the community. We strongly condemn such actions and believe that recommendations for such positions should not be procured from friends in order to mislead the principle academic community. He continues to exhibit unscholarly conduct and perform antics that are deplorable. In almost all his presentations he has been unable to satisfactorily present himself as a Sikh scholar and has failed to defend his previous and current work. The only explanation that we can provide for his failure is that his research is based on dubious manuscript and unauthentic sources.

We would greatly appreciate if you will please look into all the aspects regarding this position prior to making an informed decision that is going to have a life long impact on the Sikhs in Diaspora and in India as well. We would be pleased, should you desire, to discuss this matter with you personally.

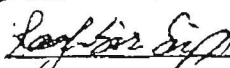
Sincerely,

For Sikh Sangat of Michigan

Signature:

 (President) 

Print Name:

 SHUBHDEV S MARAHAR

SINGH SABHA OF MICHIGAN

3330 Canton Center Rd.
Canton, Michigan 48188
Ph. 734-397-7281

Ms. France A Codova
Chancellor
University of California Riverside

RE: Appointment of Mr. Pashaura Singh

Dear Ms. Codova,

We represent the majority of Sikhs in Michigan as Canton is the only city with well over five hundred Sikh families. Mr. Pashaura Singh, who is a candidate for a position at the University of California Riverside, is well known for his controversial and biased writings in regard to basic Sikh principles.

Mr. Pashaura Singh was previously indicted by Akal Takht, the highest temporal seat of the Sikhs. A verdict of guilty was given by twenty-eight Sikh scholars from India and abroad. He appeared in front of these scholars and accepted the punishment. His punishment was community service to be held at the Sikh Society of Michigan, which is a Sikh temple in Madison Heights, Michigan. In addition, he promised not to publish any more controversial writings and to correct existing objectionable material in his thesis. He continues to exhibit unscholarly conduct and performs antics that are deplorable. In almost all of his presentations, he has been unable to present himself as a Sikh scholar. His research is based on unfounded and dubious manuscripts that use unauthentic sources.

Mr. Pashaura Singh is unfit to represent himself as a Sikh scholar. Flocks of protest against his research and conduct follow him wherever he tries to be appointed as a Sikh scholar.

Keeping in mind the sentiments of Sikh masses, please take a genuine and thoughtful look into this matter before making a decision on his appointment. We would be much obliged to talk about this matter with you at your convenience.

Sincerely,

Executive Committee
Singh Sabha of Michigan

Surinder Singh
6.10.05

SECRETARY—SURINDER SINGH
734-673-4013

Press Release

Sikh Institutions of Southern California Challenge Pashaura's Recommendation by Search Committee

Sikh Community in North America has spent millions of dollars for establishment of Sikh chairs with a View that it will promote Sikh Identity & authentic message of Guru Granth Sahib. But chair holders appointed, although Sikh in Appearance, only challenge and erode the status of Sikh institutions such as Guru Granth and Guru Panth on the basis of questionable documents and formulations. Their research has done more damage to the Sikh community and its religion than any good. The true feelings and expectations of the Sikh community need to be conveyed to these universities in unambiguous terms otherwise our future generations will have only the distorted picture of Sikh religion, history and culture.

It came to the notice of Sikh Community that recently U.C. Riverside Search committee has recommended the appointment of Dr. Pashaura Singh for the chair to the Chancellor. Sikh community knows that in 1993, Pashaura Singh wrote a Ph.D thesis on Guru Granth Sahib and submitted it to Toronto University. When the credentials of his research became known, 30 Sikh Scholars From Different universities all over the world reviewed his research & gave their opinion in the book : Planned attack on Sri Guru Granth Sahib, **“materials used in this research had no Authenticity and Conclusions drawn challenged the originality and authenticity of Guru Granth Sahib.”** Subsequently, he appeared before the Akal Takht to plead himself guilty for hurting the religious sentiments of the Sikhs. Sri Akal Takht (Highest Sikh Authority) gave him the directive to revise his thesis before its publication (www.SGPC.net on line publication) He accepted the Tankhah in lieu of wrongs done by him. He promised before Akal Takht to do the needful and accepted the Tankhah.

Mr. Pashaura then published a book: The Guru Granth Sahib Cannon Meaning and Authority, in 2000. On examination of this book one can find that he is still harping on the same issues for which he was summoned by the Akal Takht in 1993 and Did not check the authenticity of the documents. He did not change his opinion on the issue. He has once again through his book challenged the authenticity and originality of the Bani, which is highly uncalled for. Moreover by publishing the old formulations, he has turned his back to the directive of Akal Takht, which is highly deplorable. By selecting such a person who is religiously dishonest to the directions of Akal Takht and academically fraudulent on the chair of Sikh Studies at U. C. Riverside, the university has shown utter disregard to the sensitivities of the Sikh community. This Issue was discussed & all Academic material in support of Sikh community opinion was submitted to Dean for Search Committee but no avail. Sikh students Association Members at U.C. Riverside also gave their input to the Dean but were ignored.

In regards to U. C. Riverside Sikh Study Chair at Riverside on May 22, 2005, representatives from Gurudwara Riverside, Gurudwara Alhambra, Gurudwara Vermont , Gurudwara Lankershiem, Gurudwara Buena Park, Sikh Center of Orange County, SEWA, Guru ram Das Ashram, Gurudwara West Covina, Gurudwara of Ventura County, Gurudwars of Bakersfield and Sacramento.

S. Rashpal Singh, S. Jagdev S. Atwal, S. Lakbir Singh, S. Sohan Singh Gill, S. Sikander Singh, S. Gurdev Singh Virk, S. Pritam Singh, S. Amarjit Singh, S. Akwinder Singh, S. Harinder Singh, S. Joginder Singh Sandhu, S. Lehmbur Singh, Dr. D. S. Gill, S. Tarlok Singh Sandhu, Dr. Jasbir Singh Mann, S. Parmjit Singh, S. Jhalman Singh, S. Ujjagar Uppal, S. Gurbachan Sandhu, S. Makhan Singh Sandhu, S. Gurmeet Singh Brar, S. Bharpur Singh Dhanau, S. Atma Singh Kainth, Dr. Piara Singh, S. Harjit Singh, S. Gurpreet Singh Khakh, S. Santokh Singh Sahi, S. Jaswinder Singh, S. Bahadur Singh, S. Kirtan Singh Khalsa, S. Gagan Singh, Dr. Jagdev Singh Dhaliwal, S. Bharpur Singh Takhar, S. Brinderjit Singh Dhillon, S. Sarbjit Singh Sandhu, S. Baljit Singh Bathh, S. Jasmer Singh Randhawa, S. Bahal Singh Brar, S. Sukhminder Singh, Inderpal Singh Ahluwalia, S. Ronak Singh Bhullar, S. Dalbir Singh Sanghera, S. Surinder Singh Sidhu, S. Ranjit Singh, S. Raminder Singh Sekhon and Dr. Baljeet Singh Sahi, attended this meeting.

It was unanimously Resolved to take Appropriate Legal, Political, Social And Religious action for assistance. Urgent Note was sent to the U.C. Riverside Chancellor to stop this Anti Sikh Appointment on the Sikh chair.

Raminder Singh Sekhon

Spokesperson

Coalition (Sikh Institutions Of Southern California)
(Riverside Sikh Chair Issue)

**SIKH TEMPLE RIVERSIDE
7940 MISSION BLVD, RIVERSIDE, CA 92509**

May 23, 2005

Ms. France A. Cordova
Chancellor
University of California, Riverside
Riverside, CA. 92521

Ref: Selection of Chair Holder
 Dr. J.S. Saini Endowed Chair in Sikh and Punjabi Studies at UCR

Dear Ms. Cordova:

The Sikh Community of Southern California has been very interested and excited about the establishment of the referenced Sikh Study Chair at the UCR. The community has been monitoring the process for quite some time and was anxiously looking forward to the selection of the Chair holder. The University recently interviewed three prospective candidates and apparently the search committee has made its recommendation for a successful candidate.

Through conversations with Dr. Harkirat Dhillon by Sikh Community representatives Dr. Jasbir Mann and Ajit Randhawa (who donated \$30k), it appears that the recommended person may be Mr. Pashaura Singh who is currently at the University of Michigan. If indeed Mr. Pashaura Singh is the choice, then the entire Sikh Community of So. California will be utterly dismayed and shocked. The reason being that Mr. Pashaura Singh is a very controversial figure due to his track record in regard to misrepresentation of facts, support of unfounded religious theories and attacks on the integrity of the Sikh Scriptures. Mr. Pashaura Singh was also rebuked by "Akal Takhat" the highest authority of the Sikh religion for wrongs committed by him (ref: www.sgpc.net, publications). The Sikh community is very sensitive about such issues and the University was made aware of these issues through meetings with Dean Pat O'Brien as well as Dean Joel Martin well before the selection and the interview process.

While the Sikh Community is genuinely interested in working closely with the UCR and the future Chair holder to make the Chair a model success, but it will not sit idly by if a person like Pashaura Singh is selected. The Sikh Community is therefore requesting you to review this situation urgently in order to minimize any potential conflict. The Sikh Community representatives will be more than happy to meet with you at your earliest convenience to discuss this matter further in detail.

Please contact me at (909) 606-1685 or Prof. D.S Gill at 951-369-5863 in regard to any questions and other information related to this issue.

Contd---

Sincerely;

Bharpur Takhar

Sikh Temple Riverside

On behalf of the following California Sikh Gurudwaras:

Riverside, Alhambra, Vermont, Lankershiem, Buena Park, Sikh Center of Orange County, SEWA, Guru Ram Das Ashram, West Covina, Ventura County, Bakersfield and Sacramento.

CC: Misc.

Readers Write...
www.indiapost.com

Anti Sikh appointment on the Sikh chair

Sikh Community in North America has spent millions of dollars for establishment of Sikh chairs with a view that it will promote Sikh identity and authentic message of Guru Granth Sahib. But chair holders appointed, although Sikh in appearance, only challenge and erode the status of Sikh institutions such as Guru Granth and Guru Panth on the basis of questionable documents and formulations. Their research has done more damage to the Sikh community and its religion than any good.

The true feelings and expectations of the Sikh community need to be conveyed to these universities in unambiguous terms otherwise our future generations will have only the distorted picture of Sikh religion, history and culture.

It came to the notice of Sikh community that recently UC Riverside Search committee has recommended the appointment of Dr Pashaura Singh for the chair to the Chancellor. Sikh community knows that in 1993, Pashaura Singh wrote a PhD thesis on Guru Granth Sahib and submitted it to Toronto University. When the credentials of his research became known, 30 Sikh Scholars from different universities all over the world reviewed his research and gave their opinion in the book *Planned attack on Sri Guru Granth Sahib*, "Materials used in

this research had no authenticity and conclusions drawn challenged the originality and authenticity of Guru Granth Sahib."

Subsequently, he appeared before the Akal Takht to plead guilty for hurting the religious sentiments of the Sikhs. Sri Akal Takht (highest Sikh Authority) gave him the directive to revise his thesis before its publication (www.SGPC.net online publication). He accepted the Tankhab in lieu of wrongs done by him. He promised before Akal Takht to do the needful and accepted the Tankhab.

Pashaura then published a book: *The Guru Granth Sahib, Canon Meaning and Authority*, in 2000. On examination of this book, one can find that he is still harping on the same issues for which he was summoned by the Akal Takht in 1993 and did not check the authenticity of the documents. He did not change his opinions on the issue. He has once again through his book challenged the authenticity and originality of the Bani, which is highly uncalled for. Moreover, by publishing the old formulations, he has turned his back to the directive of Akal Takht, which is highly deplorable.

By selecting such a person who is religiously dishonest to the directions of Akal Takht and academically fraudulent on the chair of Sikh Studies at UC Riverside, the university has shown utter disregard to the sensitivities of the Sikh community.

This issue was discussed and all academic material in support of Sikh community opinion was submitted to Dean for Search Committee but to no avail. Sikh students Association Members at UC Riverside also gave their input to the Dean but were ignored.

On May 23, a meeting was held to discuss the issue of the UC Riverside Sikh Study Chair at Riverside. The meeting unanimously resolved to take appropriate legal, political, social and religious action for assistance to tackle this issue. An urgent note was sent to the UC Riverside Chancellor to stop this anti-Sikh appointment on the Sikh chair.

Among those who attended this meeting were representatives from Gurudwara Riverside, Gurudwara Alhambra, Gurudwara Vernon, Gurudwara Lankeshiem, Gurudwara Buena Park, Sikh Center of Orange County, SEWA, Guru Ram Das Ashram, Gurudwara West Covina, Gurudwara of Ventura County, Gurudwaras of Bakersfield and Sacramento.

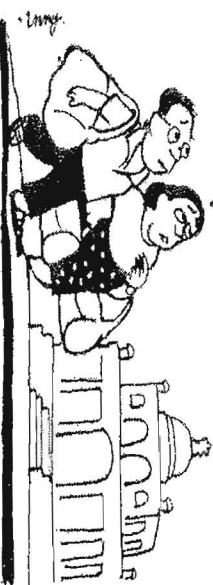
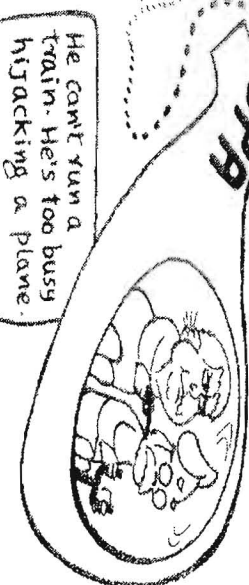
Yoginder Singh Sandhu, S Lehmber Singh, Dr DS Gill, S Tarlok Singh Sandhu, Dr Jasbir Singh Mann, S Parmjit Singh, S Jhalman Singh, S Ujjagar Uppal, S Gurbachan Sandhu, S. Makhan Singh Sandhu, S Gurmeet Singh Brar, S Bharpur Singh Dhanau, S Anna Singh Kainth, Dr Piara Singh, S Harjit Singh, S Gurpreet Singh Khakhi, S Santokh Singh Sahi, S Jasvinder Singh, S Bahadur Singh, S Kiran Singh Khalsa, S Gagan Singh, Dr Jagdev Singh Dhalwal, S Bharpur Singh

Takhar, S Brinderjit Singh Dhillon, S Sarjit Singh Sandhu, S Baljit Singh Bathi, S Jasmer Singh Randhawa, S Babal Singh Brar, S Sukhinder Singh, Indrapal Singh Ahluwalia, S Ronak Singh Bhullar, S Dalbir Singh Sanghera, S Surinder Singh Sidhu, S Ranjit Singh, S Raminder Singh Sekhon and Dr Baljeet Singh Sahi.

Raminder Singh Sekhon
Spokesperson Sikh Institutions of Southern California
Riverside Sikh Chair Issue

CLIPPING'S

UPA



Published in MANY ENGLISH PAPER DAILY



SIKH DHARMA
GURU RAM DAS ASHRAM
SECRETARY OF GURDWARA

3-28-05

Mr. Joel Martin
Interim Dean & Costo Professor
University of California
Riverside, Ca 92521-0132

Dear Mr. Martin,

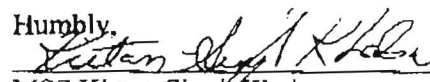
I am writing to you in regard to my concern about the proposed short-list of candidates for the Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies at the University of California, Riverside. As a representative of the Sikh Dharma of Southern California I am very concerned about the list of candidates that are under consideration. Two of the candidates are not Sikhs. Although it isn't necessarily a prerequisite for the position, it would be preferable to have the position filled by a Sikh for obvious reasons. With regard to the third candidate, there is considerable contention the Sikh community has to the writings and teachings of Mr. Pashuara Singh. Specifically, this is in regard to his views of Siri Guru Granth Sahib, the Guru of the Sikhs. Other letters you have received about this subject have gone into this in detail.

We, as a Sikh community would be greatly disturbed to know that the monies donated to the establishment of this chair could, in the end, go to supporting the platform of an individual whose writings and opinions are so controversial as to warrant the condemnation of the Akal Takht Jethedar, the highest authority of Sikhs in the world, not to mention the disapproval of so many Sikhs worldwide.

We ask you at this time to remove Mr. Pashuara Singh's name completely from the list. We further request more dialogue and coordination between your office and the Sikh community, so as to arrive at the selection of a candidate that will both, satisfy the Universities' academic standards and glean the general approval and support of the Sikh community at large, which has an innate understanding of the subject beyond scholastics.

Thank you for your dedication to this project and your consideration of these requests and concerns.

Humbly,


MSS Kirtan-Singh Khalsa
Secretary of Gurdwara

PO Box 35657 - Los Angeles, California 90035 - (310) 284-5789 x 101

Date: 4/1/2005

Mr. Joe Martin
Dean of UC Riverside

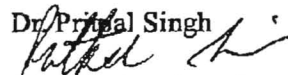
Re: Chair for Sikh & Punjabi Studies at University of Riverside.

Dear Mr. Martin:

DECLARED TANKHAHA
Our organization represents a Diaspora of more than Sikhs and 35 Gurdwaras across North America. We would like to advise you that Pashura Singh has been ~~declared tankha~~ by Akal Takht, the Temporal Authority of Sikh religion. This was done in response to his effort to defame our holy texts.

Since Pashura's views are fundamentally antagonistic to Sikh beliefs, his appointment would defeat the chair's purpose of promoting Sikh Religion as Culture. We would strongly urge you not to appoint him to the Sikh chair in any capacity, as he does not represent our religion.

Sincerely,

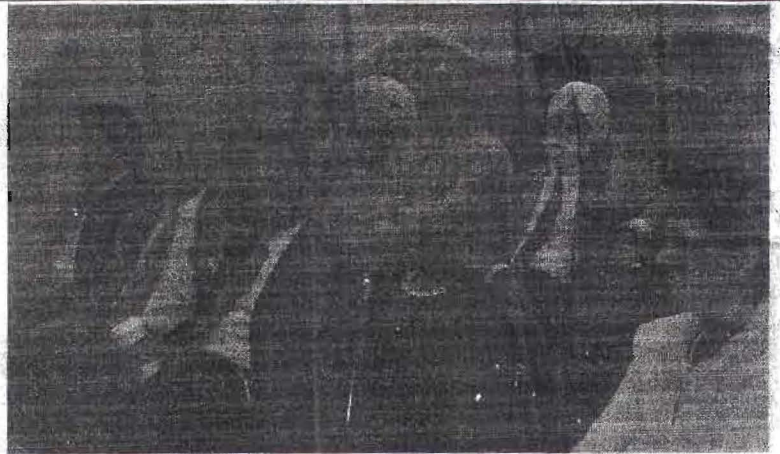
Dr. Primal Singh

Coordinator, American Gurdwara Prabhandak Committee

P.S. Due to the short notice, we were unable to have this letter printed on an official letter head. An Official letter could be provided, if you desire.

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Pishoura Singh and Sikhs Clash

Romy Singh and Satpal Multani - Riverside. The endowed Dr. Jasbir Singh Saini Chair in Sikh and Punjabi Studies shortlisted three candidates from varied backgrounds and invited all three to give a presentation to invited audience of community leaders and students about their visions of Sikh Studies.



Community leaders took Gr. Pishaura Singh to task for his past



Dr. Parminder Bhachu

Dr. Gurharpal Singh from UK articulated well with the audience and gave his vision based on his geopolitical background. He admitted that he had limited knowledge and experience in the theological aspect of the Chair.

By far the most contentious candidate was Dr. Pishaura Singh who is well known for his writings that has alienated Sikhs worldwide. His Ph.D. thesis was based on a controversial manuscript #1245 whose origins are very suspicious and his textual analysis of the Guru Granth Sahib for which he was excommunicated from the Panth. He made a written apology to the Akal Takhat. However, during his

presentation, he refused to answer direct questions about his past and even went on to deny that he was ever excommunicated and had given a written apology. Students, led by the vice-president of the Sikh Student's Association Verrpal Kaur asked how they could respect him with his controversial background.

Dr. Parminder Bhachu presented her vision of the Chair based on the social anthropology, emphasizing on the cultural aspect of the Sikh history. She also admitted having no desire, experience and knowledge on the theological aspect of the Chair.

The audience felt none of



Students putting questions to one of the candidates

the candidates were entirely satisfactory and made their opinions known to the Dean of the School. The University is expected to make a decision in the near future.

25

8

ਸਿੱਖ ਚੇਅਰ ਦੇ ਦਾਅਵੇਦਾਰ ਅਪਣਾ ਪੁੱਖ ਪ੍ਰਸ਼ ਕਰਨ 'ਚ ਨਾਕਾਮ ਰਹ

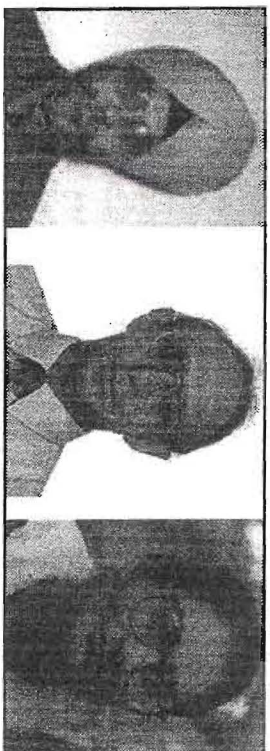
ਲਾਸ ਏਂਜਲਸ/ਅੰਮ੍ਰਿਤਸਰ ਟਾਈਮਜ਼ ਥਿਊਰੋ : ਯੂਨੀਵਰਸਿਟੀ ਆਫ ਕੈਲੀਫੋਰਨੀਆ ਰਿਵਰਸਾਈਡ ਵਿਚਲੀ ਡਾ. ਜੇ. ਐਸ. ਸੈਣੀ ਐਨਫੋਰਸਡ ਚੇਅਰ ਇਨ ਸਿੱਖ ਐਂਡ ਪੰਜਾਬੀ ਸਟੱਡੀਜ਼ ਕਰਕੇ ਜਾਣੀ ਜਾਂਦੀ ਸਿੱਖ ਚੇਅਰ ਦੇ ਮੁੱਖੀ ਵਜੋਂ ਨਿਯੁਕਤੀ ਲਈ ਹੱਥ ਪੈਰ ਮਾਰ ਰਹੇ ਵਿਦਵਾਨ ਬੀਤੇ ਦਿਨ ਇਸ ਸਬੰਧੀ ਹੋਈ ਭਾਸ਼ਨ ਲੜੀ ਸਮੇਂ ਅਪਣੇ ਬਾਰੇ ਸੁਆਲਾਂ ਦਾ ਜਾਬਾਬ ਦੇਣ 'ਚ ਨਾਕਾਮ ਰਹੇ।

ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਕਾਲਜ ਆਫ ਹਿਸਟੋਰੀਕਲ ਆਰਟਸ ਐਂਡ ਸੋਸ਼ਲ ਸਾਇੰਸਜ਼ ਵਲੋਂ ਯੂਨੀਵਰਸਿਟੀ ਆਫ ਕੈਲੀਫੋਰਨੀਆ ਰਿਵਰਸਾਈਡ ਵਿੱਚ ਸਿੱਖ ਧਰਮ ਦੇ ਅਧਿਐਨ ਸਬੰਧੀ ਦੀਆਂ ਸੱਭਾਵਨਾਵਾਂ ਦੇ ਵਿਸ਼ੇ ਕਰਵਾਈ ਗਈ ਭਾਸ਼ਨ ਲੜੀ ਥਿਨੂੰ ਕਿਸੇ ਸਾਰਥਕ ਸਿੱਟੇ ਦੇ ਸਮਾਪਤ ਹੋ ਗਈ। ਇਸ ਵਿੱਚ ਭਾਗ ਲੈਣ ਲਈ ਚੁਣੇ ਗਏ ਤਿੰਨ ਉਮੀਦਵਾਰਾਂ ਨੇ ਭਾਵੇਂ ਆਪਣੇ ਖੋਜ ਕਾਰਜਾਂ ਦੀ ਚੰਗੀ ਪੇਸ਼ਕਾਰੀ ਕੀਤੀ ਪਰ ਉਹ ਸਿੱਖ ਧਰਮ ਦਰਸ਼ਨ ਬਾਰੇ ਅਪਣੀ ਖੋਜ ਅਤੇ ਪਹੁੰਚ ਨੂੰ ਬਹੁਮੁੱਲੀ ਅਤੇ ਨਿਰਵਿਵਾਦ ਸਿੱਧ ਕਰਨ ਵਿੱਚ ਮਾਤ ਯਾ ਰਾਹ। ਇਹ ਵਿਦਵਾਨ ਸਨ ਡਾ. ਪਿਸ਼ੋਰਾ ਸਿੰਘ, ਗੁਰਗਰਪਾਲ ਸਿੰਘ ਅਤੇ ਬੀਬੀ ਪਰਮਿੰਦਰ ਕੌਰ ਬੱਛੂ। ਇਹਨਾਂ ਤਿੰਨਾਂ ਨੇ ਸਿੱਖ ਧਰਮ ਦੇ ਅਧਿਐਨ ਦੀਆਂ ਸੱਭਾਵਨਾਵਾਂ ਬਾਰੇ ਖੋਜ ਪੇਸ਼ ਪੜ੍ਹੇ। ਪਰ ਉਹ ਅਪਣੇ ਆਪ ਨੂੰ ਇਸ ਚੇਅਰ ਦੇ ਮੁਖੀ ਵਜੋਂ ਨਿਯੁਕਤ ਕੀਤੇ ਜਾਣ ਦੇ ਯੋਗ ਸਿੱਧ ਨਹੀਂ ਕਰ ਸਕੇ। ਇਹਨਾਂ ਵਿਦਵਾਨਾਂ ਨੂੰ ਵੱਖ ਵੱਖ ਸਵਾਲਾਂ ਅਤੇ ਸਿੱਖ ਵਿਰੋਧੀ ਲਿਖਤਾਂ ਦੇ ਮਾਮਲੇ ਤੋਂ ਘੇਰਣ

ਵਾਲਿਆਂ ਵਿੱਚ ਡਾ. ਜਸਬੀਰ ਸਿੰਘ ਮਾਨ, ਡਾ. ਹਾਕਮ ਸਿੰਘ ਅਤੇ ਰੋਮੀ ਸਿੰਘ ਸ਼ਾਮਲ ਸਨ। ਅਪਣੀਆਂ ਸਿੱਖ ਵਿਰੋਧੀ ਲਿਖਤਾਂ ਕਾਰਨ ਵਾਦ-ਵਿਵਾਦ ਦਾ ਕੇਂਦਰ ਬਣਦੇ ਆ ਰਹੇ ਅਤੇ ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਤੋਂ ਤਨਖਾਹ ਲੱਗਾ ਚੁੱਕੇ ਪਿਸ਼ੋਰਾ ਸਿੰਘ ਤਾਂ ਕਮਿਊਨਿਟੀ ਦੇ ਨੁਮਾਇੰਦਿਆਂ ਅਤੇ ਰਿਵਰਸਾਈਡ ਯੂਨੀਵਰਸਿਟੀ ਦੀ ਸਿੱਖ ਸਟੂਡੈਂਟਸ ਯੂਨੀਅਨ ਦੇ ਮੈਂਬਰਾਂ ਵਲੋਂ ਕੀਤੇ ਲਗਭਗ ਸਾਰੇ ਹੀ ਸਵਾਲਾਂ ਦਾ ਜਵਾਬ ਦੇਣ ਤੋਂ ਹੱਥ ਖੜ੍ਹੇ ਕਰ ਗਿਆ। ਉਹ ਅਪਣੀ ਅਖੌਤੀ ਖੋਜ ਦਾ ਆਧਾਰ ਅਤੇ ਗੁਰਬਾਣੀ ਬਾਰੇ ਸਾਜ਼ਿਸ਼ੀ ਢੰਗ ਨਾਲ ਗਲਤ ਨਿਰਣੇ ਕੱਢਣ ਅਤੇ ਲਿਖਤਾਂ ਛਾਪਣ ਬਾਰੇ ਕੋਈ ਦਲੀਲ ਪੇਸ਼ ਨਾ ਕਰ ਸਕਿਆ।

ਇਸੇ ਤਰ੍ਹਾਂ ਬਰਤਾਨੀਆ ਦੀ ਯੂਨੀਵਰਸਿਟੀ ਆਫ ਬਰਮਿੰਘਮ 'ਚ ਨਾਟਿਕ ਡਿਨਸ਼ਾਅ ਚੇਅਰ ਉੱਤੇ ਕੰਮ ਕਰਦੇ ਡਾ. ਗੁਰਗਰਪਾਲ ਸਿੰਘ ਜਿਹਨਾਂ ਦੀ ਵਿਦਿਅਕ ਯੋਗਤਾ Geo-Political ਵਿਸ਼ੇ ਵਿੱਚ ਹੈ, ਬਹੁਤਾ ਪ੍ਰਭਾਵ ਨਾ ਛੱਡ ਸਕੇ।। ਤੀਸਰੀ ਉਮੀਦਵਾਰ ਪਰਮਿੰਦਰ ਕੌਰ ਬੱਛੂ ਦਾ ਪੇਪਰ ਤਾਂ ਖੈਰ ਸਿੱਖ ਧਰਮ ਬਾਰੇ ਖੋਜ ਤੋਂ ਦੂਰ ਦਾ ਹੀ ਕਿਹਾ ਜਾ ਸਕਦਾ ਸੀ। ਵੈਸੇ ਉਹਨਾਂ ਦੀ ਉੱਚ ਸਿਖਿਆ ਡਿਗਰੀ ਦਾ ਵਿਸ਼ਾ ਵੀ ਸਿੱਖ ਧਰਮ ਨਹੀਂ ਸਗੋਂ ਸਮਾਜ ਸਸ਼ਤਰ ਹੈ ਅਤੇ ਉਹ ਕਲਾਤਮਕ ਯੂਨੀਵਰਸਿਟੀ ਵੌਰਕੇਸਟਰ, ਮੈਸੀਚਿਉਸ ਵਿੱਚ ਸੋਸ਼ਿਅਲੋਜੀ ਦੀ ਅਧਿਆਪਕਾ ਹੈ।

ਇਸ ਮੌਕੇ ਉੱਤੇ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਡੀ ਜੇਇਲ ਮਾਰਟਨ, ਸ਼ਰਚ ਮਕੇਟੀ ਦੀ ਮੁਖੀ ਜੂਨ ਓ



ਪਿਸ਼ੋਰਾ ਸਿੰਘ, ਗੁਰਗਰਪਾਲ ਅਤੇ ਪਰਮਿੰਦਰ ਕੌਰ ਬੱਛੂ

ਕੋਨਰ, ਸਿੱਖ ਫਾਊਂਡੇਸ਼ਨ ਦੇ ਡਾ ਨਰਿੰਦਰ ਸਿੰਘ ਜਾਂਦਾ ਹੈ। ਕਿਉਂਕਿ ਯੂ ਸੀ ਆਰ ਸਰਚ ਕਮੇਟੀ ਕਪਾਨੀ ਅਤੇ ਗੁਰਦੀਪ ਸਿੰਘ ਮਲਿਕ ਵੀ ਹਾਜ਼ਰ ਦੇ ਮੈਂਬਰਾਂ ਦੇ ਸਲਾਹਕਾਰ ਕੁਝ ਪਤਵੰਤੇ ਸਿੱਖਾਂ ਸਨ। ਭਾਵੇਂ ਇਸ ਚੇਅਰ ਉੱਤੇ ਨਿਯੁਕਤੀ ਦਾ ਨਿਸ਼ਚਿਤ ਗਰਮਜ਼ਬੀ ਨਾਲ ਪਿਸ਼ੋਰਾ ਸਿੰਘ ਦਾ ਫੈਸਲਾ ਅਜੇ ਹੋਣਾ ਹੈ ਪਰ ਭਰੋਸੇਯੋਗ ਸੂਤਰਾਂ ਸਵਾਗਤ ਕੀਤਾ ਉਸਤੋਂ ਇਹੀ ਜਾਪਦਾ ਹੈ ਕਿ ਅਨੁਸਾਰ ਪਿਸ਼ੋਰਾ ਸਿੰਘ ਦਾ ਪੱਖ ਭਾਗੂ ਦਸਿਆ ਸਿੱਖਾਂ ਦੇ ਕੱਟੜ ਵਿਰੋਧੀ ਭਵਲਾਨੂ ਐੱਚ

ਸਿੱਖ ਸੰਸਥਾਵਾਂ ਵਲੋਂ ਗੈਰ ਵਿਗਿਆਨਕ ਇਸ਼ਤਿਹਾਰਬਾਜੀ ਕਰਨ ਵਾਲੀਆਂ ਅਖਬਾਰਾਂ ਵਿਰੁੱਧ ਅਹਿਮ ਫੈਸਲਾ

ਨਿਊਯਾਰਕ/ਅੰਮ੍ਰਿਤਸਰ ਟਾਈਮਜ਼ ਥਿਊਰੋ : ਟਰਾਈਬਿਊਟ ਦੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬਾਨ ਅਤੇ ਪੰਥਕ ਸਿੱਖ ਜਥੇਬੰਦੀਆਂ ਦੀ ਸਲਾਨਾ ਸਿੱਖ ਡੇ ਪ੍ਰੋਡ ਦੇ ਸਬੰਧ ਵਿਚ 23 ਅਪ੍ਰੈਲ ਐਤਵਾਰ ਨੂੰ ਹੋਈ ਮੀਟਿੰਗ ਵਿਚ ਕਈ ਅਹਿਮ ਸਿੱਖ ਮੁੱਦਿਆਂ ਦੇ ਵਿਚਾਰ ਕੀਤੇ। ਸਿੱਖ ਕਲਾਚਰਲ ਸੁਸਾਇਟੀ ਨਿਊਯਾਰਕ ਵਿਖੇ ਹੋਈ ਇਸ ਮੀਟਿੰਗ ਵਿਚ ਨਾਰਥ ਅਮਰੀਕਾ ਵਿਚ ਛਾਪਦੀਆਂ ਪੰਜਾਬੀ ਅਖਬਾਰਾਂ ਬਾਰੇ ਹੇਠ ਲਿਖੇ ਮਤੇ ਪਾਸ ਕੀਤੇ ਗਏ : 1. ਜੋ ਅਖਬਾਰਾਂ ਟੂਣੇ ਟਾਪਣ ਪੁੱਛਾਂ, ਜਾਤੂ ਅਤੇ ਧਾਰਮਿਕ ਤਬੀਤ ਕਰਨ ਵਾਲੇ ਬਾਇਆਂ ਦੇ ਇਸ਼ਤਿਹਾਰ ਛਾਪਦੀਆਂ ਹਨ, ਉਹਨਾਂ ਨੂੰ ਗੁਰਦੁਆਰਿਆਂ ਅਤੇ ਸਿੱਖ ਸੰਸਥਾਵਾਂ ਵਿਚ ਹਰਗਿਜ਼ ਨਹੀਂ ਰੱਖਿਆ ਜਾਵੇਗਾ। 2. ਇਨ੍ਹਾਂ ਅਖਬਾਰਾਂ ਨੂੰ ਕੋਈ ਵੀ ਗੁਰੂਪਾਥ ਜਾਂ ਸਿੱਖ ਜਥੇਬੰਦੀਆਂ ਇਸ਼ਤਿਹਾਰ ਨਹੀਂ ਦੇਣਗੀਆਂ। 3. ਇਨ੍ਹਾਂ ਮਤਿਆਂ ਦੀ ਉਲੰਘਣਾ ਕਰਨ ਵਾਲੇ ਜਾਂ ਪਾਲਣਾ ਨਾ ਕਰਨ ਵਾਲੇ ਗੁਰੂਪਾਥਾਂ ਅਤੇ ਸੰਸਥਾਵਾਂ ਤੇ ਸਬੰਧ ਤੌਰ 'ਤੇ ਡਿਸਪਲਨਰੀ ਐਕਸ਼ਨ ਲਿਆ ਜਾਵੇਗਾ। ਇਸਦੇ ਨਾਲ ਹੀ ਸਿੱਖ ਬਿਜਨਸ ਵਾਲਿਆਂ ਨੂੰ ਤਾਕੀਦ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਉਹ ਵੀ ਉਪਰ ਵਿਸ਼ੇ ਵਾਲੀਆਂ ਅਖਬਾਰਾਂ ਵਿਚ ਆਪਣੀਆਂ ਮਸ਼ਹੂਰੀਆਂ ਵਲੋਂ ਇਸ਼ਤਿਹਾਰ ਨਾ ਦੇਣ।

ਮਕਲਿਊਡ ਦੇ ਹਮਾਇਤੀ ਆਪਣੀਆਂ ਸਾਜਿਸ਼ਾਂ ਵਿੱਚ ਸਫਲ ਹੋ ਗਏ ਹਨ।

ਚੋਤੇ ਰਹੇ ਕੈਲੀਫੋਰਨੀਆ ਦੀਆਂ ਕਈ ਸਿੱਖ ਸੰਸਥਾਵਾਂ ਅਤੇ ਜਥੇਬੰਦੀਆਂ ਨੇ ਇਸ ਨਿਯੁਕਤੀ ਨੂੰ ਰੋਕਣ ਲਈ ਜਥੇਬੰਦਕ ਮੁਹਿੰਮ ਸ਼ੁਰੂ ਕਰ ਕੀਤੀ। ਸਿੱਖ ਟੈਪਲ ਲਾਸ ਏਂਜਲਸ, ਸਿੱਖ ਸਟੱਡੀਜ਼ ਸਰਕਲ ਇੰਕਾ, ਸ੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭ ਐਲਰਬਰਾ, ਸਿੱਖ ਟੈਪਲ ਰਿਵਰਸਾਈਡ ਦੇ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਅਮੈਰਿਕਨ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਅਤੇ ਸਿੱਖ ਧਰਮ ਨੇ ਇਹਨਾਂ ਪੰ

ਦੇਖੀਆਂ ਨੂੰ ਸਿੱਖ ਚੇਅਰ ਉੱਤੇ ਲਾਏ ਜਾਣ ਵਾਲੇ ਵਿਰੁੱਧ ਯੂਨੀਵਰਸਿਟੀ ਆਫ ਕੈਲੀਫੋਰਨੀਆ ਰਿਵਰਸਾਈਡ ਕੋਲ ਪਹੁੰਚ ਕੀਤੀ। ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਡੀਨ ਜੇਇਲ ਮਾਰਟਨ ਨੂੰ ਵੱਖਰੇ ਵੱਖਰੇ ਤੌਰ ਉੱਤੇ ਭੇਜੇ ਲਿਖਤੀ ਪੱਤਰ ਰਾਹੀਂ ਇਹ ਕਿਹਾ ਗਿਆ ਸੀ ਕਿ ਪਿਸ਼ੋਰਾ ਸਿੰਘ ਸਮੇਤ ਸਾਰੇ ਹੀ ਸੱਭਾਵੀ ਉਮੀਦਵਾਰ ਅਕਾਦਮਿਕ ਅਤੇ ਧਾਰਮਿਕ ਤੌਰ ਉੱਤੇ ਸਿੱਖ ਦਰਸ਼ਨ ਨਾਲ ਸਬੰਧਿਤ ਇਸ ਚੇਅਰ ਉੱਤੇ ਨਿਯੁਕਤ ਕੀਤੇ ਜਾਣ ਦੇ ਯੋਗ ਨਹੀਂ। ਇੱ ਤੱਕ ਕਿ ਪਰਮਿੰਦਰ ਕੌਰ ਅਤੇ ਗੁਰਗਰਪਾਲ ਸਿੰਘ ਤਾਂ ਪੂਰਨ ਰੂਪ ਵਿੱਚ ਸਿੱਖ ਹੀ ਨਹੀਂ।

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਬਾਰੇ ਬੇਲੋੜੀ ਬਹਿਸ ਅਤੇ ਬੇ-ਸਿਰ ਪੈਰ ਭੰਡੀ ਪ੍ਰਚਾਰ ਦੇ ਮੋਹਰੇ ਚਲੇ ਰਹੇ ਪ੍ਰੋਫੈਸਰ ਵਿਦਵਾਨ ਡਵਲਯੂ ਐੱਚ ਮੈਕਲੇ ਦੀ ਢਾਣੀ ਦੇ ਸਰਕਰਦਾ ਮੈਂਬਰ ਪਿਸ਼ੋਰਾ ਸਿੰਘ ਦੀਆਂ ਲਿਖਤਾਂ ਸਿੱਖ ਧਰਮ ਗ੍ਰੰਥਾਂ ਬਾਰੇ ਵੱਖ ਸੋਝੇ ਛੱਡਣ ਕਾਰਨ ਗੰਭੀਰ ਅਲੋਚਨਾ ਕੇਂਦਰ ਬਣੀਆਂ।

UNIVERSITY OF CALIFORNIA, RIVERSIDE

BERKELEY • DAVIS • DRYDEN • LOS ANGELES • MERCED • RIVERSIDE • SAN DIEGO • SAN FRANCISCO



SANTA BARBARA • SANTA CRUZ

OFFICE OF THE EXECUTIVE VICE CHANCELLOR
RIVERSIDE, CALIFORNIA 92521

August 31, 2005

Bharpur Takhar
Sikh Temple Riverside
7940 Mission Blvd
Riverside, CA 92509

Dear Bharpur Takhar:

The University of California Riverside is offering Dr. Pashaura Singh the position of Professor of Religious Studies, effective this academic year. In this capacity, he will be teaching a variety of undergraduate and graduate courses, including methods in the study of religion and texts and religions of South Asia. The appointment of Dr. Singh comes after extensive review by the department, the Academic Senate, and a special ad hoc committee charged with examining his academic credentials.

Dr. Singh was previously considered a candidate for the Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies. It has been determined that he will not hold this chair and, in fact, the search for a chairholder has been indefinitely postponed pending formal approval of the chair by the University of California Office of the President.

We appreciate your continued interest in the Sikh Studies Program, and ask that you join me in welcoming Dr. Singh to his new position.

Sincerely,

A handwritten signature in black ink, appearing to read "Ellen A. Wartella".

Ellen A. Wartella
Executive Vice Chancellor and Provost

UNIVERSITY OF CALIFORNIA, RIVERSIDE

BERKELEY • DAVIS • IRVINE • LOS ANGELES • MERCED • RIVERSIDE • SAN DIEGO • SAN FRANCISCO



SANTA BARBARA • SANTA CRUZ

OFFICE OF THE EXECUTIVE VICE CHANCELLOR AND PROVOST
RIVERSIDE, CALIFORNIA 92521

September 8, 2005

Raminderjit S. Sekhon
Sikh Temple Riverside
7940 Mission Blvd
Riverside, CA 92509

Dear Raminderjit S. Sekhon:

It is our pleasure to inform you that Dr. Pashaura Singh has accepted the offer from the University of California, Riverside for the position of Professor of Religious Studies, effective this academic year. In this capacity, he will be teaching a variety of undergraduate and graduate courses, including methods in the study of religion and texts and religions of South Asia. The appointment of Dr. Singh comes after extensive review by the department, the Academic Senate, and a special ad hoc committee charged with examining his academic credentials.

Dr. Singh was previously considered a candidate for the Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies. It has been determined that he will not hold this chair and, in fact, the search for a chair-holder has been indefinitely postponed pending formal approval of the chair by the University of California Office of the President.

We appreciate your continued interest in the Sikh Studies Program, and ask that you join me in welcoming Dr. Singh to his new position.

Sincerely,

Ellen A. Wartella
Executive Vice Chancellor and Provost

2

**Letter from Mrs. Saranjit Kaur Saini Sent Last Year to Chancellor
UC Riverside To Invite Proficient Sikh Scholars To Head Dr. Jasbir
Singh Saini Endowed Chair.**

June 5, 2007

Dr. France A. Cordova, Chancellor
University of California Riverside
4108 Hinderaker Hall
Riverside, CA 92521

Dear Dr. Cordova,

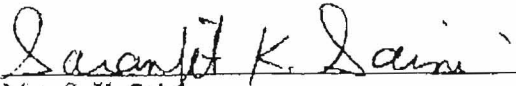
It is my intent to sincerely appreciate the ardent pursuit of the University of California's remarkable programs for teaching eastern religions and languages including Sikhism and Punjabi Studies. The ingenious idea of establishing Chairs for such purposes can only come for the halls of intellectual aficionados immersed in the sea of literary assemblage. We as philanthropists are honored to participate in such programs not only for betterment of the cause but to help the community we represent as well. It is a sincere desire of the Saini family to encourage study of Sikh religion and Punjabi studies at the universities. We believe that study of Sikh and Punjabi culture can truthfully and honestly bridge a logical gap between the peace loving Sikh community and their neighbors. In the quest to achieve the objectives of the Sikh Chair we should remain focused in imparting true meaning and principals of Sikhism to students.

Fear of failure is my greatest inspiration and a positive driving force. In the advent of recent events I have realized that some Sikh scholars may have intentionally exhibited scholarly qualities to merely fit the academic parameters for the purposes of establishing themselves as Sikh literates in the western universities. These scholars have misinterpreted and misrepresented Sikhism by using unethical academic approach which has been extensively discussed among reputable Sikh scholars. Their work has been assessed as derogatory by panel of Sikh scholars appointed by central Sikh authority. If the trend continues then the resulting confusion will not only hinder the understanding between Sikhs within the community, but it will produce undesirable Sikh religious perspective and lead to misunderstanding with their immediate fellow beings.

The influx of unethical Sikh scholars into the western universities can be academically challenged by giving opportunity to authentic Sikh scholars who have done research based on ethics and legitimate evidence from across the world. I am aware that, in June 2005, local Sikh community leaders approached and met Dr. Eilan Wartella and the university officials and made several pleas regarding this matter. Dr. Wartella subsequently notified the Sikh community leaders in a letter dated August 31st, 2005 that "University of California Riverside is offering Dr. Pashaura Singh the position of Professor of Religious Studies.... Dr. Singh was previously considered a candidate for the Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies. It has been determined that he will not hold this Chair....". It has come to my notice that Dr. Pashaura Singh is still in contention for the position in spite of university's determination that he can not hold the Chair. To make the process congenial for the entire Sikh society the university should stand steadfast on its decision and not offer the Chair to Dr. Pashaura Singh through any stipulation. The entire Saini family and I will be greatly pleased if the University of

California will give an invitation to proficient Sikh scholars at the international level to head the Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies at Riverside.

Sincerely


Mrs. S. K. Saini

- CC: a) Dr. Ellen Wortella, Executive Vice Chancellor
4148 Hinderaker Hall
Riverside, CA 92521
ellen.wortella@ucr.edu
- b) Dr. William Boldt, Vice Chancellor University Advancement
4118 Hinderaker Hall
Riverside, CA 92521
william.boldt@ucr.edu



THE PRESS ENTERPRISE

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MAJOR NEWS PAPER

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Critics of UC Riverside scholar say his studies on Sikh religion are sacrilege

TO LISTEN TO STORY
Download story podcast

09:55 PM PDT on Sunday, September 14, 2008

By ELAINE REGUS
The Press-Enterprise

Some Southern California Sikhs want a UC Riverside religious scholar removed from his position in Sikh and Punjabi studies because his research challenges their beliefs that the holy scriptures are literally the word of God.

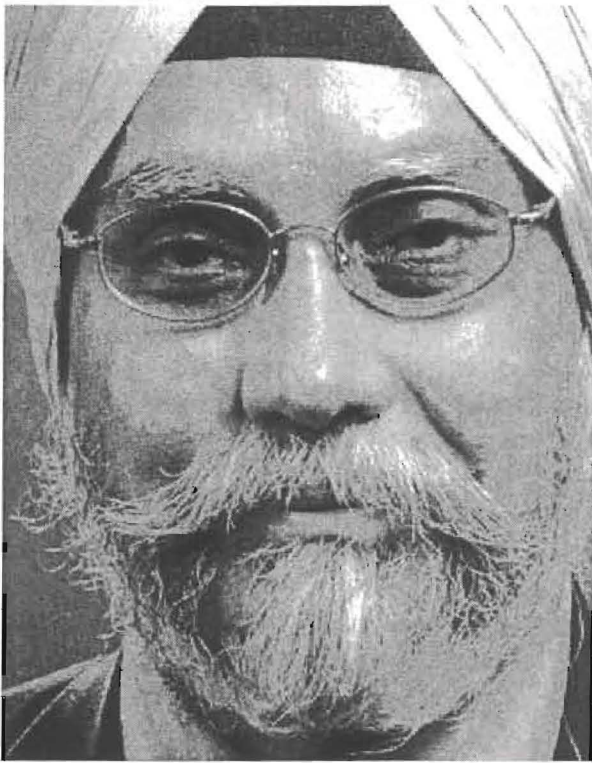
Sikhs believe the scriptures were revealed to a series of gurus beginning with Guru Nanak, who founded the religion in the 15th century Punjab state of India.

Those revelations in the form of 6,000 hymns were compiled in 1604 by the fifth guru, Guru Arjan, and became the holy scriptures.

Pashaura Singh's thesis and subsequent research are based on a manuscript that surfaced in 1987 that he believes is a draft of the 1,430-page document compiled by Guru Arjan. Singh says the so-called 1245 manuscript, part of the rare book collection at Guru Nanak Dev University, includes sections that are blank and others that have been crossed out, showing evidence of having been edited.

Story continues below

①



Pashaura Singh

Singh, who said he has received death threats for his views, said he found a second manuscript in 2002 that also appears to be a draft.

The idea that the scriptures were edited or changed is blasphemous to traditional Sikhs.

"If this is true, then the revealed word of God is not the revealed word," said Dr. Baljeet Sahi, an Altadena veterinarian and president of Sikhs for Preservation of Sikhism and Sikh Heritage.

Sahi called the 1245 manuscript fraudulent and said it was obtained from a scrap dealer. He said it may have been written by one of the guru's rivals, who started a parallel tradition after he was denied a guruship.

Singh and others are trying to mix the words of non-gurus with gurus' words, Sahi said.

Singh, who defended the authenticity of the manuscripts, said their whereabouts for the past 500 years is not important.

"Hundreds of scholars are working on documents recovered from the Dead Sea Scrolls in the 1940s," Singh said. "They are not talking about their history but they are examining their contents to illuminate the ancient Judeo-Christian world."

Sahi and others have called for a peaceful protest on the university's grounds from 11 a.m. to 1 p.m. Sept. 26.

Endowed Chair

2

Singh was hired in 2005 from the University of Michigan following a national search for a scholar to teach Sikh and South Asian religious studies. He was recruited with the promise of an endowed chair that provides financial support for research, even though the chair was not officially approved by the UC Office of the President until recently.

The Sikh Foundation raised \$500,000 to endow the chair in honor of the late Dr. Jasbir Singh Saini, a Phoenix cardiologist. The foundation, established in 1967, publishes books, funds chairs at universities and assembles exhibitions of Sikh art for museum display.

Members of the Sikh community expressed concern in 2005 about Singh's appointment. Ellen Wartella, executive vice chancellor and provost, assured them in writing that while Singh would teach religious studies "it has been determined that he will not hold this chair." She wrote that the search for a chair-holder had been postponed indefinitely pending approval by the UC Office of the President.

Wartella said last week that she meant to convey that Singh would not be appointed to the chair at that time.

Two years later, when it became clear that Singh was still a candidate, Saini's widow, Saranjit Kaur Saini, wrote a letter to former UCR Chancellor France Cordova urging her to choose another Sikh scholar.

It is not uncommon for endowment donors to disagree with the individual chosen to fill the chair, said Stephen Cullenberg, dean of the UCR College of Humanities, Arts and Social Sciences.

"We have to make decisions based on what is the best academic scholarship and not the most commonly held position," said Cullenberg, who defended the quality of Singh's research.

Van Harvey, a professor emeritus of religious studies at Stanford University and author of "The Historian and the Believer," said, "Whether the Sikh community finds him acceptable or not is a political matter and not an academic matter."

Harvey, who graduated from Beaumont High School and chaired Stanford's religious studies department from 1979 until he retired in 1996, said, "My position is your personal religious beliefs are not even to be discussed. The only question is: What is your scholarship?"

Tribunal Reacts

Singh, who was born in Punjab, was exposed to the western analytical tradition of religious studies at the University of Calgary, where he earned his master's degree in 1987.

"My thinking was broadened," Singh said.

Singh's research focused on how the holy scripture came into being, how it was compiled and how Guru Arjan refined the language of the earlier gurus to reflect the culture and language of the time.

His doctoral thesis, completed in 1991 at the University of Toronto, was almost immediately condemned.

"They think the divine word has come from God and is exactly written in the pages," Singh said of his critics.

Singh was indicted in 1994 by the Akal Takhat, the Sikhs' highest temporal authority, for blasphemy.

Singh said that as a devout Sikh he appeared before the tribunal in Punjab under heavy security because he had received death threats. After hours of grueling questioning, Singh was found guilty. His penance included two days of service at the Golden Temple, the spiritual and cultural center of the Sikh religion, and five days of service at his hometown place of worship, the gurdwara in Detroit.

Singh said he agreed to consider the tribunal's objections to his thesis but only if they had academic merit.

"I made it quite explicit that none of my critics has any right to abridge my academic freedom," he later wrote.

The controversy over his thesis and subsequent published works from what he calls a "fringe group in the Sikh community" has not shaken his faith, Singh said.

Singh said he and his family do not attend the Riverside gurdwara after he and his wife and daughter, who has Down syndrome, were accosted by three men who threatened to behead him. Instead, Singh and his family worship in a special room at home where Dish Network provides broadcasts of daily proceedings from the Golden Temple.

Raminder Singh, a Corona insurance broker and spokesman for the Coalition of Gurdwaras of California, said their main concern is that Pashaura Singh is wrongly influencing young Sikhs and others who take his classes by presenting his views.

"Our scripture was written and compiled by the prophets themselves," said Raminder Singh, who is no relation to Pashaura Singh.

For his part, Pashaura Singh said, "I expose my students to different perspectives on the Sikh tradition in the class and encourage them to make up their own mind in the end."

Sikhism

The religion teaches equality for all and emphasizes family and community service. Sikhs reject rituals like fasting and any form of idol worship. They believe that God is present everywhere and make no distinction as to whether God is male or female.

The estimated number of Sikhs worldwide ranges from 18 million to more than 20 million.

The estimated Sikh population in the United States ranges from 190,000 to 440,000.

Source: www.religionlink.org

Tribune Saturday, June 7, 2008, Chandigarh, India

New Sikh chair introduced in California varsity

Chandigarh, June 6

A new chair in Sikh and Punjabi (Language) Studies has been introduced at the University of California, Riverside(UCR), USA, and Dr Pashaura Singh, a professor of religious studies at UCR, has been appointed to the position, which is intended to further the study on Sikhism and Sikh culture, according to a statement issued by the university.

Dr Pashaura Singh, a professor of religious studies at University of California, Riverside, has been appointed to the position, which is intended to further the study on Sikhism and Sikh culture



New Sikh chair introduced in California varsity
Tribune News Service

Chandigarh, June 6

A new chair in Sikh and Punjabi (Language) Studies has been introduced at the University of California, Riverside(UCR), USA, and Dr Pashaura Singh, a professor of religious studies at UCR, has been appointed to the position, which is intended to further the study on Sikhism and Sikh culture, according to a statement issued by the university.

The chair has been endowed with contributions from the Saini Foundation, a number of individuals and the Sikh Foundation. It is the second chair that the Sikh Foundation has funded in California, said Narinder Kapany, founding chairperson of the Palo Alto-based organisation.

The first was at University of California, Santa Barbara. The UCR chair honours late Dr. Jasbir Singh Saini, who was known for his expertise in treating heart-rhythm problems and served as the chief of the Cardiology Department at Thunderbird Samaritan Hospital in Phoenix, Arizona, USA. Pashaura Singh taught at the University of Michigan, Ann Arbor, for 13 years and joined the UCR faculty in religious studies in 2005.

He has written and edited several books, including his most recent "Life and Work of Guru Arjan: History, Memory and Biography in the Sikh Tradition". His current project focuses on the music of the Sikh tradition.

Sikhs Protest at UC Riverside, Chancellor meets Sikh Delegation

Dr. Baljit Singh Sahi, Riverside, CA September 26th 2008 – An estimated 500 Sikhs today demonstrated at UC Riverside protesting the appointment of Prof. Pashaura Singh to Dr. Jasbir Singh Saini endowed Chair of Sikh and Punjabi Studies. A peaceful protest was called by the Coalition of Gurdwaras of California and Sikhs for preservation of Sikhism and Sikh Heritage which lasted for two and half hours. Earlier in the day demonstrates from Fremont, Fresno, and Bakersfield, were received at Gurdwara Riverside and then proceeded to UCR. Large contingent of Sikh congregants from Buena Park, Santa Ana, Norco, Walnut, Los Angeles, and Riverside, gathered at the protest site. Sikhs have communicated with the UC Riverside authorities from the past three years regarding scholarship of Prof. Pashaura Singh. They contend that he has committed an academic fraud based on evidence used and conducted research with unauthentic sources of information to attack on concept of Sachi/Pacci Bani as enshrined in Guru Granth sahib Ji.

During the protest Dr. Baljeet Sahi, spokesperson for the watchdog group Sikhs for Preservation of Sikhism and Sikh Heritage, and Mr. Raminderjit Singh Sekhon, Spokesman for the Coalition of Gurdwaras of California addressed the Protestants. Dr. Baljeet Sahi said that “While the awareness about Sikhs post 9/11 is improving their religious beliefs have come under strict scrutiny”. He pointed to Sikhs that “even as we struggle to establish ourselves as peaceful freedom lovers, and protectors of the suppressed, an academic challenge has evolved.....self proclaimed scholars: Pashaura Singh and associates have added a new dimension, hindering efforts of Sikhs and their children to live honorably”. He ended sermonizing Prof. Pashaura Singh with a quote of Marian Wright Edelman “Education is for improving the lives of others and leaving your community and world better than you found it”. Mr. Raminderjit S. Sekhon explained to the protestors that Prof. Pashaura Singh was indulging in an “academic fraud by using inapplicable methodology of textual analysis to a written and original Sikh Scriptures. He said that this method of study “is applicable to Judo-Christian Studies” and Sikhs have no objection to it because they have oral traditions but Sikhs have in their possession original authentic version as compiled by Guru Arjan Dev Ji.

Immediately following the demonstration a delegation of Sikhs: Dr. Jasbir Singh Mann from Anaheim, Prof. Gurdev Singh Sandhu from Fontana, Dr. Dhanwant Singh Gill of Riverside, Dr. Baljeet Sahi from La Canada, and Mr. Raminderjit Singh Sekhon of Corona, California, met with Chancellor Timothy P. White. Vice Chancellor for Administration Al Diaz, and UCR spokeswomen Ms. Marcia McQuern were also present. They presented the chancellor with a memorandum detailing their grievances with regards to Prof. Pashaura Singh’s academic scholarship and fraudulency for details click on http://www.globalsikhstudies.net/r_link/pashaura.htm . They discussed seven points: Criteria used by the University of California's academic personnel process to hire a candidate demoted from Assistant Professor to a Senior Lecturer at University of Michigan?, Whether the University of California's academic personnel process was aware of Prof. Pashaura Singh’s usage of the following unauthentic manuscripts: MS# 1245 at “Guru Nanak Dev University”, Amritsar, India, Vanjara Pothe at “Javadi Taksal”, Ludhiana, India, and Bahawal Pothe at “Bhai Bir Singh Sadan”, New Delhi, India during

his research, The University of California Riverside's failure to respond to the letter of Mrs. Saini - Major Donor to the Chair for Sikh and Punjabi Studies, who appealed for global Search for a Chairperson and recommended not to offer the Chair to Prof. Pashaura Singh?, Reason for the University of California at Riverside to rescind on its promise to Sikh community that they will not hire Prof. Pashaura Singh for the Sikh Chair in 2005 and wait till 2008 to appoint him to the Chair through what seems like a Backdoor?, Due process and thorough examination of University of California's academic personnel and recommendation process in selection of only scholars like Prof. Pashaura Singh affiliated with Mr. Hew McLeod and group?, In order to promote his blasphemous research on Sikh Scriptures (Guru Granth Sahib Ji), Prof. Pashaura Singh's methodology of fabrication, falsification and ghostwriting, How a chairperson can be effective Chair holder by avoiding truth and choosing to have selective communication with Sikh community, and Discussed the forthcoming seminar at University of California Riverside on Sikh Studies - December 4 to 6, 2008, to commemorate the 300th Anniversary of the installation of the Guru Granth Sahib in 1708. During which Prof. Pashaura Singh wants to focus on the shifting paradigms in the study of the Sikh tradition and address recent developments in the field.

The Chancellor was apologetic for little erroneousness on behalf of the university's inadequacies with regards to few points and said that the university failed to respond to Mrs. Saini's letter. He assured to send her a note. He was unwilling to interfere in the affairs of the departments abiding to policies of the university. The meeting ended on a positive note. In principle he agreed for an independent investigation into the claims of Academic fraud by the Sikh community with respect to Prof. Pashaura Singh's research on Sikh Scriptures based on unauthentic documents. He recommended the Sikh community to hold a parallel seminar to the forth coming seminar being hosted by Prof. Pashaura Singh. But the university's policy for allowing such a seminar was not clear to him as he spoke but, he will look into it. As requested by the Chancellor the Sikhs are preparing Brief Academic document detailing Prof. Pashaura Singh's fraudulent research for further investigation based on Unauthentic MS#1245, Vanjara Pothi and Bahoval Pothi which has no connection with Guru Arjan Dev Ji. For textual studies on any Scripture one requires the sources that have their origin in the pre-canonical stage. There antiquity, authority and authenticity have to be established on the basis of academic norms. Besides one is required to identify the tradition from which these sources have descended. Every manuscript has a purpose therefore a scholar has to find out the purpose and use made of these manuscripts.

For Pashaura Singh any manuscript which does not conform to the standard text of the Adi Granth fits in his theory of working drafts to hammer his point of revision in the Bani.

There is no politics in this issue, the Sikh Community wants to protect the concept of Sachi/Pacci Bani as enshrined in Guru Granth Sahib Ji .

**Coalition of Gurudwaras of California &
Sikh Temple Riverside
7940 Mission Blvd, Riverside, CA 92509
(951) 751-745**

November 7, 2008

Mr. Timothy P. White
Chancellor, University of California Riverside
900 University Avenue
Riverside, CA 92521
RE: Prof. Pashaura Singh's academic scholarship

Dear Chancellor White

This is in reference to our Memorandum and subsequent meeting with you on Sept 26, 2008 in regards to an investigation into the research work of Prof. Pashaura Singh, Head Dr. Jasbir Singh Saini Chair of Sikh and Punjabi Studies. As per our conversation, and your advised, a brief document summarizing the issues is enclosed.

I reiterate the fact that Dr. Singh has published derogatory Sikh literature under the guise of academic research on Guru Granth Sahib (Living Guru for over 26 million Sikhs across the world) – Sikh Scriptures, based on unauthentic manuscripts and wrong methodology. Disagreement of Sikh community with Dr. Singh holding a Sikh chair at UC Riverside is nonpolitical and purely an academic issue. It needs an independent and impartial investigation by senior, non-McLeod group, scholars of Sikh studies well versed in reading and interpreting old manuscripts of Gurumukhi script (Punjabi Language). Sikh community is sincerely relying on your promise and hoping it will heal their pain and suffering as exhibited by the protestors that reverberate through UC Riverside, and personally witnessed by you and expressed to the Sikh delegates during our meeting.

On behalf of the Sikh community I extend heartfelt appreciation, to UC Riverside's administration, for giving us an opportunity to express our concerns. If you have any questions please contact me at your convince.

Thank you for consideration.

Warm regards

Raminderjit Singh Sekhon,
Spokesperson, Coalition of Gurdwaras of California

CC: (1) Governor Arnold Schwarzenegger President of the Board of Regents State Capital Sacramento, CA 95814 (916) 445-2814	(2) Mr. John Garamendi Lt. Governor of California State Capital, Room 1114, Sacramento, CA 95814 (916) 445-8994	(3) Mr. Mark Yudof, President University of California 1111 Franklin St., 12 th Floor, Oakland, CA 94607-5200 (510) 987-9074
(4) Ms. Sherry L. Lansing 2121 Avenue of Stars, Suite 2020, Culver City, CA 90067 (310) 788-0631	(5) Mr. Eddie Island 1133 5 th St., Suite 203, Santa Monica, CA 90403 (310- 395-2954)	

Coalition of Gurudwaras of California & Sikhs for Preservation of Sikhism and Sikh Heritage

**REQUEST FOR INDEPENDENT INVESTIGATION
INTO
RESEARCH OF PROF. PASHAURA SINGH
ON
SRI GURU GRANTH SAHIB**

[Document submitted to Chancellor Timothy White, requesting independent investigation into Prof. Pashaura Singh's fallacious and fraudulent publications pertaining to Sikh Scriptures ratified as scholarly work for his appointment as Head Dr. Jasbir Singh Saini Chair of Sikh and Punjabi Studies, University of California Riverside].

By

Dr. Jasbir Singh Mann,
Raminderjit Singh Sekhon, and
Gurdev Singh Sandhu

On Behalf of Organizations representing Sikh Community:

**Coalition of Gurdwaras of California, and
Sikhs for Preservation of Sikhism and Sikh Heritage**

November 7, 2008

PREFACE

Sikh religious studies in North American universities were initiated three decades ago by Hew McLeod, a Christian missionary turned atheist from New Zealand. Having spent considerable time in India, during his tenure at a Christian Missionary College in Batala, Punjab, he studied Sikh religion with a pretext of self interest. Ensuing years revealed his objectives more clearly - a quest to annihilate Sikhism. In early part of twentieth century, Sikhs had strongly objected to interests of missionaries and their relentless pursuit in converting Sikh masses. Failures of missionaries lead to the inception of a Sikh Studies Institute. It was through this institute McLeod began, presumably a covert plan 'Operation Obliterate Sikhism', to obscure Sikhism with misrepresentations, misinterpretations, conjectures, and self propagated theosophy. He introduced textual analysis of Sikh Scriptures, Guru Granth Sahib, subversively employing inapplicable Judeo-Christian and Eurocentric methodologies and ignoring the academic norms.

Successful infiltration of McLeod's theory into western academia chiefly occurred due to two major events that changed the course of Sikh history. One was plundering of Sikhs and their 40% land in 1947 during partition of India and Pakistan. Second was the suppression of Sikhs and burning of their historical relics and documents at the time of unrest in Punjab in 1984. Taking the opportunity of the situation, along with corruption of Sikh politics, McLeod inducted pupils, including Prof. Pashaura Singh, from India to proceed with academic subterfuge. His flag bearers are now well established under the guise of western universities in America. They continue his mission of sacrilege of Sikh Scriptures through fabrication, falsification, and concocted theosophies which I am concerned are resulting in considerable unrest in Sikh community. The repercussion, of such academic subversion if allowed to continue, I am afraid will result in catastrophic devastation in Indian subcontinent and the world as well. An independent investigation, by academicians unrelated to McLeod and his clan is immediately necessary for Sikhs and scholars to surmount the disrespect, and challenge to authenticity, of Holy Sikh Scriptures.

Baljeet Singh Sahi

FOREWORD

"We are made wise not by the recollection of our past, but by the responsibility for our future".

George Bernard Shaw

Sikhism after its inception in fifteenth century became the fifth largest religion of the world. Lately in academics, it has gained considerable intrigue. Historical evidence shows that western scholars realize and accept that the basic source of Sikh political and religious strength is their scripture, Sri Guru Granth Sahib. The complexity of Guru Granth Sahib's teachings, as noted by Max Arthur McAuliffe in late 1800s while researching Sikhism, is perplexing for the western interpreters. To date it remains the most comprehensive and authentic scripture composed of hymns written in Persian, mediaeval Prakrit, old Punjabi, Hindi, Marathi, Multani, and several other local dialects of the region. Therefore it is imperative that a scholar, who wants to conduct research in the field of Sikh studies pertaining to Guru Granth Sahib, has to be well versed in related languages of its scribe. Unmistakably Prof. Pashaura Singh obtained his Ph D. through a dissertation on Guru Granth Sahib that was reviewed/evaluated by scholars who were ignorant of the underlying subversion and largely cohered due to their unfamiliarity with the manuscripts and their language. The scholars who approved his thesis and helped him attain professorship, neither saw nor scrutinized the manuscripts (Drafts) that formulated the basis of his Ph D. dissertation and related researches. In fact, excluding one, his Ph D. supervisors had no knowledge about the manuscripts written in Punjabi language (Gurmukhi Script) jeopardizing their ability to inspect and judge the antiquity, and authority of manuscripts that formulated the basis of his entire research and drawn conclusions through such research.

Collier's Encyclopedia clearly defines that "Academic freedom is never unlimited. The general law of society including those concerning - and libel apply also to academic disclosure and publications". In the United States, for example scientific conclusions on questions of racial difference or similarities have met with hostility in some communities. At such times individual citizens, pressure groups, or even community at large may wish to interfere with teaching or research. University protects the right of freedom of speech of its faculty. But when that freedom is unnecessarily exercised against the community it

serves, the freedom becomes an antisocial act and should not be tolerated. Two recent examples of professors; Mr. Ward Churchill of the State University of Colorado and Dr. Sami-al-Arian of Sate University of South Florida, shed light on the misuse of individual and academic freedom. In the former case the professor compared victims of 9/11 to Nazis and praised the suicide hijackers for their "gallant sacrifices" and the latter supported Palestinian cause against the Jews. In both cases the tenured professors were charged for their antisocial and anti-community activities. **In his Book "SIKHISM" Published By PENGUIN Books 1997 Prof.Hew Mcleod writes on the dedication Page"For Harjot Oberoi,Pashaura Singh,Gurinder Singh Mann,Lou Fenech who keep the Flag Flying"(see ref #5).** What kind of academic message Prof.Mcleod had in his mind when he wrote this dedication page in 1997 AD ? What kind of Flag Prof.Mcleod Group is referring and what is he implying? It seems to imply the flag of 'Operation Obliterate Sikhism' by carrying on academic deception in Sikh studies. Although Prof. Hew McLeod claims in his Autobiography that he became Atheist but on the contrary in the Register of New Zealand Presbyterian Church Ministers he is still listed as current Reverend on their web page. Please click on <http://www.archives.presbyterian.org.nz/Page181.htm>. In English books on Sikh history the concept of a draft regarding the Adi Granth was first brought in Sikh studies by Dr. Mcleod. Pashaura Singh faithfully picked up the idea of first draft floated by his mentor and went on to prove that MS#1245 is an early draft of the Adi Granth on which Guru Arjan Dev worked to produce the final text of the Adi Granth. Then he further added Vanjara and Bahawal Pothis as other working Drafts without finding their origin, scribe, date and place of writing. Fallacious and Fraudulent publications based on unauthentic manuscripts under the guise of academic research on Sri Guru Granth Sahib by Prof.Pashaura Singh and resentment of the Sikh community to his views calls for the University of California riverside to examine the charges. The Regents of University of California should also approve a commission and conduct an independent investigation into the influence of Dr. Hew McLeod and his Flag flyer group,s relationship with the academic review committee and academic personnel process that endorsed Prof. Singh to head Dr. Jasbir Singh Saini Chair of Sikh and Punjabi Studies. Sikh community wants to **Seek, uphold and Pursue the Truth** which is the basic fundamental charter of any Educational Institution as well as the fundamental Sikh teaching as enshrined in Sri Guru Granth Sahib Ji.

Jasbir Singh Mann M.D.

INTRODUCTION

Learned Sikh scholars denounce the application of inapplicable research techniques for studying Guru Granth Sahib - Sikh Scripture. According to them scholars, from Hew McLeod school of thought, employ Judeo-Christian and Eurocentric methodologies of textual analysis for conducting research on Sikh Scriptures. These methodologies to research religion in US were initiated in 1930s for studying Judaism and Christianity. Applicability of such methods is relevant for researching religious texts and manuscripts of religions which have scriptures written, from oral traditions, after the demise of their respective prophets. Sikh Scriptures on the other hand are unique repository of the Gurus divine word (Bani) because they were written during the life time of the Gurus by the Gurus themselves and belong to the written tradition. Scholars from India and US as well have expressed amusement at the methodology, and are surprised at the western universities for tolerating this degree of academic subversion. According to them any legitimate academicians who is learned in Sikh history understands the traditions of non-Sikhs and heretics; those who wrote and scribed numerous folios full of apocryphal writings either for monetary gains or under the guidance of Anti-Sikh Guru Camps that existed during the Guru period and survive even today in India.

Analytical textual analysis requires transparency. Unlike Dead Sea Scrolls, consisting of roughly 1,000 documents and texts from the Hebrew Bible recovered from eleven caves near the ruins of the ancient settlement of Khirbet Qumran, the texts Prof. Pashaura Singh is researching were in the hands of anti-Sikh sects. Therefore, examining these texts cannot possibly be accomplished with Judeo-Christian norms. Their history and whereabouts is extremely important because it directly reflects the attitudes of anti-Sikh factions. Prof. Singh must refrain from concealing facts to merely fit things into a scheme. Academic treason for justifying hypothesis is a serious offense. It often leads to fabrication and repeated falsification. There is little doubt that Prof. Singh's research involves textual analysis of manuscripts that belong to numerous sectarian and non-Sikh groups. His analogies are accurate if heretical schisms are considered since they do not have a complete scripture to this date and is perhaps still evolving. Prof. Singh's blatant participation in McLeod's presumable plan of academic deception for successful completion of 'Operation Obliterate Sikhism' needs academic review and impartial/independent investigation.

Raminderjit Singh Sekhon.

**Manuscripts of Heretics and Anti-Sikh Schisms:
Manuscript 1245, Vanjara and Bahawal Pothis**

In the subject of sciences the originality of research is determined by the peers and experts in their respective fields. While in the field of arts and particularly theology, original research would employ a new interpretation of the philosophy of the scripture, its impact on its followers, and the nature of enrichment of mankind through its teachings. In recent years concrete confirmation of applicability of Judeo-Christian and Euro-centric methodologies on Sikh Scripture has been established by studying the research of schismatic manuscripts by Prof. Pashaura Singh, Head Dr. Jasbir Singh Saini Chair of Sikh and Punjabi Studies, UC Riverside California. His research on MS#1245, Vanjara, and Bahawal Pothis are a testament to usage of inappropriate academic norms applied to research Sikh Scripture. Academic evaluation of his work reveals unscholarly conduct.

Since the submission of his Ph. D. thesis, *"The Text and Meaning of the Adi Granth"* to the University of Toronto (Canada) in 1991, Prof. Singh has been in the thick of controversy especially his use of debatable sources namely MS#1245 which is presented as the early draft of the Sikh Scripture prepared and used by the 5th Guru, Arjan Dev, for compiling the "Adi Granth (AG)". The wrong conclusions that he had drawn at that time were:

MS#1245 is an early draft of the Adi Granth on which Guru Arjan seems to have worked to finally produce the text of the Adi Granth (p.24)¹.

Bhai Gurdas was its scribe and it has been in the custody of the descendents of Baba Budha (pp.26-28)¹.

Bhai Gurdas had improved his handwriting by the time he wrote the final draft (p.28)¹ and the last entry on folio 1255 in the colophon relating to the demise of Guru Arjan i.e. Jeth Sudi 4, 1633 BK (1606 CE) has been inserted later on (p.28)¹.

The Mūl Mantra has been revised at different stages of history, and Guru Arjan has revised the Bani of Guru Nanak from poetic and linguistic point of view.

All these statements, misinterpretations, were made with a purpose to prove the earlier origin of MS#1245 and to place it in the pre-Adi Granth period i.e. before 1604 AD.

Ever since Hew McLeod floated a "Draft Theory" of Adi Granth, scholars have relentlessly continued his quest in western universities. Recently Prof. Singh, gave another dimension to the

universities. Recently Prof. Singh, gave another dimension to the "Draft Theory", through inferences on Vanjara and Bahawal Pothis, and suggested a new turn to theory of "Early Draft" and "Working Drafts" of Adi Granth. The application of draft theory on Guru Granth Sahib is a culmination of research that is being done or can be done on scriptures of those religions where there are many available drafts. There is however, no room for applying "Draft theory" on Sikh scriptures because they bear the signatures of the Gurus affirming its preparation under the direct supervision of the 5th Guru - Guru Arjan Dev.

Following the acceptance of his guilt in totality in 1994, he has published two books: *The Guru Granth Sahib Canon, Meaning and Authority*, OUP, New Delhi, 2000, and *Life and Work of Guru Arjan*, OUP, 2006 and an article 'Vanjara Pothi: A New Source in the Formation of the Sikh Canon' *Textures of the Sikh Past*, (ed.) Tony Ballantyne, OUP, 2007. An examination of these works reveals that Pashaura Singh is again on his old game of miss-statements and misrepresentations of facts. It is a classic case of old habits die hard. He is not only playing fraud but also playing with the religious sentiments of the Sikh community because the Sikh Scripture is at the centre of their faith and any unjustifiable and unverifiable remarks about its integrity would not be tolerated.

On behalf of the Sikhs of North America, we fervently appeal to you to institute an independent inquiry on the following findings of Pashaura Singh so that issue may be settled once for all.

1. Baba Budha's Association with MS #1245:

Pashaura Singh states "It is quite possible that the manuscript was placed in the custody of Bhai Budha, and his descendants may have preserved it as a scriptural relic" (2000, p.43)².

INVALIDITY;

Fact remains that no historical source, old or new, validates these assertions except the note inserted on the manuscript by the dealer which Pashaura Singh took on its face value without checking its authenticity and historical sources.

2. Guru Arjan's Association with MS#1245:

Pashaura Singh asserts, "When the emperor[Akbar] met Guru [Arjan] towards the end of 1598, he had seen some collection of Sikh writings....Perhaps it was the GNDU manuscript [1245] which was

under preparation at that time" (p.45-46)².

Misrepresentation;

It is a farfetched conjecture. There is no internal and external evidence that Guru Arjan has prepared MS#1245.

3. Scribe of the MS#1245

Earlier in his thesis he has concluded that Bhai Gurdas was the scribe of this manuscript. Now he shuns reiterating it but claims, "Finally, a careful examination of the manuscript [1245] reveals that the entire writing work has been by one hand only" (p.43)².

Misrepresentation;

It is a gross misrepresentation of facts as one can see that there are different hand-writings indicating involvements of different scribes in the scribing of this manuscript.

4. Guru Arjan and Bhagat-Bani

On the basis of manuscript 1245, Prof. Singh concludes that "Presumably he [Guru Arjan] was collecting the hymns of the Bhagats separately in another volume to include them later in the final recension." (p.50)².

NOTE:

Where is this volume? He has no answer for scholars, and the temporal Sikh court to produce this document. He has, however, refused to comply. If such a document exists then he is admittedly withholding evidence for academic review and evaluation for its authenticity. Perhaps he will present it sometimes later on.

5. The issue of Extra-Canonical Hymns/Apocryphal Hymns Kachi-Bani In MS 1245:

The apocryphal writings in MS 1245 attributed to Guru Arjan have not found any place in the Adi Granth. It proves that Guru Arjan has nothing to do with manuscript 1245 and it has originated after 1604 and belongs to a different/sectarian tradition.

Factual inference;

It is a fact that the fictitious rival Gurus of Mina sect was circulating their own writings in the name of Sikh Gurus. In MS#

1245 there are more than 48 apocryphal writings of which 20 are entered in the name of Guru Arjan. Pashaura Singh hides this fact in his thesis presented to University of Toronto (p.9.f.n.32)¹. In his book he skips the issue and says "The issue of extra-canonical hymns requires detailed analysis in itself and will be discussed in a separate study" (p.46)² and therefore knowingly skipped it. The presence of apocryphal writings in a manuscript is a key issue which can not be ignored to decide about its antecedents.

6. Involvement of Maharaja Ranjit Singh:

Pashaura Singh says "It is quite possible that Maharaja Ranjit Singh appointed a council of prominent Sikh scholars to prepare an authorized version of the Adi Granth" (p.227)².

FALSE STATEMENT:

It is only a figment of imagination and a false statement.

Historical corroboration: Official chronicle of Maharaja Ranjit Singh or documentations during his regime to substantiate Prof. Singh's academic conjecture do not exist.

7. Theory of 'Working Drafts':

For textual studies on any scripture one requires the sources that have their origin in the pre-canonical stage. Their antiquity, authority and authenticity have to be established on the basis of academic norms. Besides one is required to identify the tradition from which these sources have descended. Every manuscript has a purpose therefore; a scholar has to find out the purpose and prospect of these manuscripts. In his thesis Pashaura Singh has projected MS#1245 as an early draft of the Adi Granth. Now in order to prove his pre-conceived formulations he flaunts the theory of 'Working Drafts' and asserts, "In addition to MS#1245 and the Bahoal Pothi, the Vanjara Pothi must be regarded as one of the 'Working Drafts' prepared by different scribes under the direct supervision of Guru Arjan" (2006, p.142; 2007, pp.29,55,58)³. He places them in pre Adi Granth period i.e. before 1604 and claims, "All these Pothis were kept in the Guru's archives at Amritsar" (2006, p.161; 2007, p. 55)⁴. But he produces no evidence of presence of these manuscripts in Guru's archives in any historical context, what so ever. The "working draft hypothesis" requires:

The availability of manuscripts whose authenticity has been proven without doubt on the basis of their origin, scribe,

date and place of writing. But the fact remains that the drafts mentioned by Prof. Singh (MS#1245, Vanjara and Bahawal Pothis) have no such information.

A draft is prepared to initiate something all together anew.

But Bani of Gurus already existed, all it needed to be compiled. Therefore, this theory in relation to Guru Granth is irrelevant and ridiculous.

The mere thought of a draft of revealed Bani is incongruous, contradictory and self defeating in the case of Sikh Scripture.

Draft theory presupposes to make changes in text and improve contents. But immortal word of God as revealed to Gurus cannot be modified, a fact well established by the Sikh Gurus.

The draft theory can be applied only to history grounded religions i.e. whose scriptures were written after the demise of their respective Prophets, but not in the case of Sikh scripture, Guru Granth, which was compiled by the living Gurus. Even in the case of Bible, where numerous manuscripts are available, Pope Benedict XVI "dwelt upon the fundamental criteria of biblical exegesis, upon the dangers of a secularized and positivistic approach to the sacred Scripture, and upon the need for a closer relationship between exegesis and theology", affirming that the doctrine of biblical inerrancy cannot be challenged.

8. Other Misrepresentations & Misinterpretations of

Facts:

In Vanjara Pothi there is an apocryphal composition Sahansar Nama attributed to Mahalla 6. Scholars know well that Guru Hargobind, the sixth Guru, has not authored any composition. It was Prithi Chand, the Mina guru who wrote Kachi-bani in the name of Nanak which is recorded in the Mina works under the authorship of Mahalla 1/6. Pashaura Singh knowingly attributes it to Guru Hargobind and misleads the scholars, "Interestingly the last composition was added later on with a different pen" (p.53)⁴.

However a close look at the manuscript folios 814-820 reveals that the composition in question is in the hand of primary scribe written with the same pen and is in the same shade of ink.

The 'Working Draft' hypothesis of Pashaura Singh in compiling the Adi Granth finds no validity in the entire Sikh history. No internal and external evidence support that these manuscripts have been prepared under the direct supervision of Guru Arjan. The Bahawal Pothi and Vanjara Pothi carry no colophon mentioning about the scribe, date and place of their scribing. Therefore, Pashaura Singh's claim that they have been prepared under the

direct supervision of Guru Arjan is highly illogical and untenable.

Similarly, MS#1245 which he calls an 'early draft of the Adi Granth' and places it in 1599 A.D., carries a colophon on folio 1255 in which death date of Guru Arjan i.e. Jeth Sudi 4, 1663 BK. (1606 AD) has been recorded. However, Pashaura Singh in order to prove the earlier origin of the manuscript states that, "This was perhaps inserted later in the blank folios" (p. 51)³.

Vanjara Pothi:

Vanjara Pothi is a text which, according to Prof. Singh, does not have a colophon. In his essay on Vanjara Pothi he concludes that it has been prepared under the direct supervision of Guru Arjan and had been in his archives in Amritsar (p.55)⁴. But, how and when it moved out of the archives is unknown. Stories pertaining to religious marvels in past centuries in India can be found in abundance. Largely these stories were mythological and narrated by non-Sikh traditions and factions. Prof. Singh's quest to investigate apocryphal manuscripts criss-crosses fictional narrations and physical evidence of texts of dissentients similar to the patterns used by unconventional non-Sikh heretics. Leaders of such sects, Hariji and Meharban, indulged in producing numerous texts which are available even today. Prof. Singh's resurrection of such texts bears stark resemblance to unrelenting pursuit of Hariji and Meharban to mingle mythology with Sikh Guru's word. He is very convincing in creating a fictional scene, like fables, where Guru Arjan at Ramsar in the central place of Amritsar directly supervised scribes to work independently and produce their version of the Sikh Scripture (p.58)⁴. Prof. Singh affirms that before the canonization of Sikh Scripture the Vars contained only stanzas (Pauris) to which Salokas were affixed later-on. But, Salokas along with their authorship in the Vars of the Vanjara Pothi (folios 109-398) are clear and definitive. Comparison of this text to Sikh scripture is inaccurate because contrary to his remarks that even the authorship was inserted in the Kartarpur Bir in between the lines later on with a fine pen could not be established. The Pothi contains an apocryphal composition, Sahansar Nama Dakhni Mahalla 6. Pothis containing such type of writings belong to the sect of Prithi Chand and his descendants. The Pothi contains Sahansar Nama, which according to Prof. Singh was added later, with a different pen (53)⁴. He has over looked a major detail that it is in the hand of primary scribe and bears the same shade of ink (folios 814-820).

A major inconsistency exists in the Pothi as Prof. Singh points out that the number 6 is written over the number 1,

therefore it was consciously done to attribute this composition to Guru Hargobind (p.53)⁴. These discrepancies and the fact that 6th Guru, Guru Hargobind, did not compose any hymns in Guru Granth Sahib suggest it belongs to anti-Sikh sects and dissentients. The heretical Guru, Prithi Chand, under the penmanship of Mahalla 6 authored compositions found in the literature of non-Sikh sects (Simarjit Singh; Demeaning the Sikh Tradition, Singh Brothers, Amritsar, 2006, p.126). Additionally many of the composition of Pran Sangli had their origin in the sectarian camp (Simarjit Singh, p.147). Guru Arjan neither commissioned a scribe to record non-Sikh hymns nor supervised any drafts. Authoritative association of this Pothi with non-Sikh sect refutes the claim of Prof. Singh that Guru Arjan revised the hymns of Guru Nanak (2007 pp.31, 35, and 48)⁴.

BAHOWAL POTH:

Prof. Singh ingeniously claims that Bahooval Pothi is one of the "working drafts" of Guru Arjan Dev produced in the pre Adi Granth period i.e. before 1604 AD. His examination however that the folio does not have a colophon authenticates that it is of uncertain origin and belongs to a different tradition. Bahooval Pothi comprises the ragas and their varieties and writings which are quite different than the Sikh Scripture, Adi Granth.

Prof. Singh is a researcher of manuscripts of Sikh-like heretical societies. A schismatic group lead by Prithi Chand's son Meharban existed during Guru Arjan's time and was thought to be extinct. Prof. Singh's revival of the heretical leader's folios commendably asserts that Sikh Scripture, Guru Granth Sahib, is original and intact. Bahooval Pothi, according to Prof. Singh, had been in the archives of Guru Arjan in Amritsar. It surfaced in Bedi family but how and when it disappeared from Guru Arjan's archives is not clear. It's presence in the Bedi family is evidently indicative that it was, text of heresy (Udasi), unimportant for the Sikhs to maintain it in an archive.

A close look at the contents of the apocryphal Pothi reveals that the form of invocation i.e. *Ik Onkar Satiguru Parsadi* and *Guru Sat* in its brief has been employed in whole manuscript before ragas. In Guru Granth Sahib one finds that twenty six ragas start with full version of Mūl Mantar. Therefore the Pothi has identical version used by non-Sikh sectarian elements within the Panth. Half of its hymns are without any reference to Ghar; some of its Ragas viz. Sri Raga Dakhni, Rag Gauri Poorbi Dakhni Mahalla 5 Sukhmani, Asa Mahalla 4 Maneela Chhant, Hidol (solitary), Bilaval-Gond (composite), which suggest that it belongs to an unorthodox and non-Sikh musical tradition. Furthermore, presence of Mira Bai's (ardent mythical worshiper of

Hindu God) Pada under Rag Maru folio no. 566 (Man Hamara bandyo kanwal nain Apney) in the Pothi indicates that it belongs to the texts of heterodoxy.

Conclusion:

Textual studies of any Scripture require sources that have their origin in the pre-canonical stage. Their antiquity, authority and authenticity have to be established on the basis of academic norms. Besides one is required to identify the tradition from which these sources have descended. Every manuscript has a purpose therefore a scholar has to find out the purpose and use made of these manuscripts. Manuscripts which do not conform to the standard text of the Adi Granth should not be presumed to be "working drafts" of Sikh Scriptures. Guru Arjan's revision of hymns and editing is a pointless argument considering the internal and external inconsistency of folios being researched by Prof. Singh. His relentless pursuit for making his case legitimate brings to the forefront the wavered attitudes of the various non-Sikh sectarian groups who would have succeeded in adulterating the Adi Granth had it not been compiled by Guru Arjan in 1604 AD. The dissenting groups, during seventeenth century, within the Sikh community were plenty and by means of their own theosophies refused to yield to the Guru's word. They were perturbed at the inclusion of hymns of some non-Sikh saints into the Adi Granth by Guru Arjan. Instead of accepting the Sikh Scriptures they recklessly constructed their own folios of Bhagats. Prof. Singh's research constructively deciphers the works of unorthodoxy and enlightens the academia of uniqueness of unedited hymns of Sikh Scripture preserved over centuries. Dr. Pashaura Singh employed the works whose origin, usage and purpose has not been decided on the basis of academic norms. Therefore his sacrilege of Sikh Scripture Sri Guru Granth Sahib Ji needs careful examination and thoughtful investigation by team of independent scholars outside the realm of Hew McLeod.

References:

1. PhD. thesis, **"The Text and Meaning of the Adi Granth"** to the University of Toronto (Canada) in 1991.
2. **The Guru Granth Sahib Canon, Meaning and Authority**, Oxford University Press, New Delhi, 2000.
3. **Life and Work of Guru Arjan**, Oxford University Press, New Delhi, 2006.

4. **Essay 'Vanjara Pothi: A New Source in the Formation of the Sikh Canon' Textures of the Sikh Past**, (ed.) Tony Ballantyne, Oxford university Press, New Delhi, 2007.

Attachment Notes:

- (1) **Selected Folios of manuscript 1245 (GNDU Amritsar)**: which Prof. Pashaura Singh calls an 'Early draft of the Adi Granth' and places it in 1599 AD (p.30)². On the contrary the manuscript carries a colophon on folio no. 1255 indicating death date of Guru Arjan i.e. Jeth Sudi 4, 1663 BK. (1606 AD). Also see evidence of more than 48 Apocryphal Hymns and different scribes in the Manuscript at Guru Nanak Dev University (GNDU), Amritsar, India. Statement of dealer who sold this Manuscript to GNDU that "he bought this from Scrap dealer in 1980 who was going on cycle in 1979-1980AD" from The Book by Dr B.S. Dhillon "Early Sikh Scriptural Tradition".
- (2) **Folios of Vanjara Pothi at "Javadi Taksal", Ludhiana, India.** Prof. Pashaura Singh knowingly attributes one of its compositions it to Guru Hargobind and misleads the scholars, "Interestingly the last composition was added later on with a different pen" (p.53)⁴. However a close look at the manuscript reveals that on folio no. 814 of the manuscript it is in the hands of primary scribe written with the same pen and is in the same shade of ink.
- (3) **FOLIOS of Bahawal Pothi at "Bhai Bir Singh Sadan", New Delhi, India** ; showing Majh ki var Mohalla 1, folio no. 857 and 858 with pauris and salok Mahallas - indicating complete reference to authorship as in standard version compiled by Guru Arjan Dev, folio no. 424 with a different title of Raga (Rag Asa Mahalla 4 maneela chhant). Folio no. 258 with different title of Sukhmani i.s. Raga Gauri Poorbi Mahalla 5 Sukhmani.
- (4) **English Translation of CONFESSIONAL STATEMENT: OF PROF. PASHAURA SINGH** in Punjabi, in Prof. Singh's own handwriting at Sri Akal Takht Amritsar on June 25, 1994.
- (5) Cover and dedication Page of Book "SIKHISM" By Hew McLeod Published by PENGUIN Books, 1997.

For other details and printing the attachments from Internet Please click on **Bullets 26b and 26c**

http://www.globalsikhstudies.net/r_link/pashaura.htm

Reconsideration Request
for Investigation into
Prof. Pashaura Singh's Research

April 26, 2009

Mr. Timothy P. White

Chancellor, University of California Riverside

900 University Avenue

Riverside, CA 92521

Dear Dr. White:

This letter is in reference to your reply dated January 22, 2009 regarding enquiry into Prof. Pashaura Singh's academic scholarship. Having gone through your letter, we feel that our concerns have not been taken into account in their right perspective. Instead the whole exercise appears to be an attempt to wrap up the issue, under the carpet, and no effort made to bring out the truth, in which we are interested. You have rightly pointed out that "Research misconduct means fabrication, falsification, or plagiarism... in reporting research results."

Dr. Charles Louis of UCR dismissed the complaint of the Sikh Community of Southern California, entirely on the basis of 'tolerance of ideas'. The complaint, whereas, has no conflict with the university's policy of tolerance of ideas or freedom of speech, and independence of research. Rather it specifies and demonstrates that Prof. Singh has falsified and fabricated his data which formulated the basis of his publications that facilitated his academic appointment. The three manuscripts namely No. 1245, Bahawal and Vanjara Pothi(s) which he used for most of his key publications have no inherent evidence being prepared by the 5th Guru before compiling the sacred book of Sikhism, "Aad Guru Granth Sahib". The pitfalls of these manuscripts are fully explained in our original Summary Complaint. Prof. Singh's research questions the sanctity and authenticity of the sacred scriptures of Sikhs and therefore, hits at the basis of Sikhism without offering any credible evidence.

The three manuscripts are in Gurmukhi script and written in a conventional way of old style scribing where letters are joined together and the words are not written separately. Therefore, they can only be read by an expert who can read Gurmukhi script and is able to decipher manuscripts before drawing any conclusions about their authenticity. We have questioned that they are not authentic and our reasons are given in our summary Complaint. But Pashaura Singh has shown the manuscripts to be written by or under the guidance of the 5th Guru, the compiler of the "Aad Guru Granth Sahib". Whereas, the truth is that they have no inherent evidence whatsoever that they were scribed before the compilation of "Aad Guru

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Granth Sahib". We request the university to reconsider our complaint under the light of this factual evidence.

Keeping with the norms of the academics, appointing an investigative expert for reading Gurumukhi Manuscripts would make a better sense. An investigator of such caliber could have analyzed the research work of Prof. Pashaura Singh in an honest and objective manner. He, we are certain, would have found Prof. Singh's research is fabricated for making up data in order to arrive at preconceived results. Similarly, there are glaring examples of falsification in manipulating research materials. Unfortunately your letter underlines that there is no evidence regarding fabrication and falsification in your response to our summary complaint submitted to you. Here we are reproducing a portion of that summary complaint in which we have quoted the references of the books and the manuscripts in question. We feel it provides enough evidence to prove that fabrication and falsification have been an integral part of Prof. Singh's work.

Entire foundation of Prof. Singh's research is based on the interpretations of hand written religious manuscripts: MS 1245, Bahawal, and Vanjara Pothis. These are written in many dialects of Punjab, though the main language is Punjabi. The style of writing of these manuscripts is quite cumbersome i.e., they are written in running style where the letters are joined to each other, making it very difficult to read and interpret. A manuscript expert is necessary to read and interpret them. Therefore, his research can only be interpreted and analyzed by an expert who can read these manuscripts and have the knowledge of various dialects and languages associated with them.

As requested in our summary complaint: Did you ask any expert to look into the manuscripts in question? If not then the evaluation is invalid, faulty and full of academic flaws. Was an expert detailed to look into the manuscripts to fully scrutinize Prof. Singh's research? We will appreciate if that was the case. If so, what were his/her qualifications and expertise in interpreting the manuscripts? What were the findings of the expert based on review of the Manuscripts and Prof. Singh's conclusions published in his work we had asked to investigate specific questions as noted in our summary complaint submitted on November 2008.

We know that it is a secret process; however, Sikhs have the right to know the qualifications of the expert without knowing his/her name.

Specific Examples of Fabrication and Falsification are as follows:

In our written request and subsequent meeting with you on Sept 26, 2008 regarding the investigation into the research work of Prof. Singh, currently a professor of Sikh Studies at the University of California Riverside, it appears he committed an act of academic fraud under the

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disguise of publishing original research on Sikh Scripture. We have already brought to your notice that ever since his PhD thesis, "*The Text and Meaning of the Adi Granth*" submitted to University of Toronto in 1991, he has been in the thick of controversy especially by his use of debatable source namely MS#1245. The wrong conclusions that he had drawn at that time were:

While submitting his PhD work "The Text and Meaning of the Adi Granth" to University of Toronto in 1991, Prof. Pashaura Singh has made liberal use of MS#1245 to claim that it is an early draft of the Adi Granth on which Guru Arjan seems to have worked to finally produce the text of the Adi Granth (p.24). **[There is no internal evidence, it is purely a fabrication]**

He says Bhai Gurdas was the scribe of MS#1245 and it has been in the custody of the descendents of Baba Budha (pp.26-28). **[Again a fabrication]**

He claims Bhai Gurdas had improved his handwriting by the time he wrote the final draft (p.28) and the last entry on folio 1255 in the colophon of MS#1245 relating to the demise of Guru Arjan i.e. Jeth Sudi 4, 1633 BK (1606 CE) has been inserted later on (p.28). **[Totally a false claim]**

All these misstatements were made with a purpose to prove the earlier origin of MS 1245 and to place it in the pre Adi Granth period i.e. before 1604.

When the Sikh scholars confronted him on his methodology to date the above document and his wrong premises, in June 1994 he appeared before the Akal Takht and submitted in his own hand writing that he is guilty and promised that he will rectify that wrongs done by him. After that he has published two books: *The Guru Granth Sahib Canon, Meaning and Authority*, OUP, New Delhi, 2000; *Life and Work of Guru Arjan*, OUP, 2006 and an article 'Vanjara Pothi: A New Source in the Formation of the Sikh Canon' *Textures of the Sikh Past*, ed. Tony Ballantyne OUP, 2007.

An examination of the above works reveals that Prof. Singh is again on his old game of misstatements and misrepresentation of facts. He is not only playing fraud but also playing with the religious sentiments of the Sikh community. He simply found an easy way to manipulate his research in order to show originality of his findings. Ironically, the scholars who approved his thesis and helped him to get professorship, neither saw nor scrutinized the manuscripts (Drafts) that formulated the basis of his Ph. D. dissertation and future researches.

On behalf of the Sikhs of North America, we fervently appeal you to reconsider our request on the following findings of Prof. Singh's research so that the issue may be settled once and for all.

The following points fall under the category of fabrication and falsification used by Prof. Singh:

1. Baba Budha's Association with MS 1245:

Prof. Singh states "It is quite possible that the manuscript was placed in the custody of

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Bhai Budha and his descendants may have preserved it as a scriptural relic” (2000, p. 43).

No source validates it except the manuscript dealer's note which has been taken on its face value by him. **Fabrication**

2. Guru Arjan's Association with MS 1245:

Prof. Singh asserts, “When the emperor[Akbar] met Guru [Arjan] towards the end of 1598, he had seen same collection of Sikh writings.....Perhaps it was the GNDU manuscript [1245] which was under preparation at that time” (2000, p.45).

It is only a conjecture. There is no internal and external evidence that Guru Arjan has prepared MS 1245. **Fabrication and falsification**

3. Scribe of the MS 1245:

Earlier in his thesis he has concluded that Bhai Gurdas is the scribe of this manuscript. Now he shuns reiterating it but claims, “Finally, a careful examination of the manuscript [1245] reveals that the entire writing work has been done by one hand only” (2000, p.43). It is a gross misrepresentation of facts as one can see hand writing of different scribes in the manuscript under discussion. **Fabrication**

4. Guru Arjan and Bhagat-bani:

On the basis of MS 1245 Prof. Singh concludes that “Presumably he [Guru Arjan] was collecting the hymns of the Bhagats separately in another volume to include them later in the final recension.” (2000, p. 50). Where is this volume? He has no answer. Perhaps he will present it sometimes later on. **Fabrication**

5. The issue of Kachi-bani:

It is a fact that the Mina Gurus were circulating their writings in the name of Sikh Gurus. In MS 1245 there are more than 48 apocryphal writings of which 20 are entered in the name of Guru Arjan. Pashaura Singh hides this fact in his thesis presented to University of Toronto (p.9.f.n.32). **Falsification**

The apocryphal writings attributed to Guru Arjan have not found any place in the Adi Granth. It proves that MS 1245 has originated after 1604 and belongs to a different tradition of Gurbani.

6. Involvement of Maharaja Ranjit Singh:

Prof. Singh says “It is quite possible that Maharaja Ranjit Singh appointed a council of prominent Sikh scholars to prepare an authorized version of the Adi Granth” (2000, p.227).

It is only a figment of imagination. There is no official chronicle of Ranjit Singh or of his times to certify the above statement. **Falsification**

7. Theory of ‘Working Drafts’:

For textual studies on any Scripture one requires the sources that have their origin in the pre-canonical stage. Their antiquity, authority and authenticity have to be established on the

Reconsideration Request **for Investigation into** **Prof. Pashaura Singh's Research**

basis of academic norms. Besides one is required to identify the tradition from which these sources have descended. Every manuscript has a purpose therefore a scholar has to find out the purpose and use made of these manuscripts. In his thesis Pashaura Singh has projected MS1245 as an early draft of the Adi Granth. Now in order to prove his pre-conceived formulations he flaunts the theory of 'Working Drafts' and asserts, "In addition to MS 1245, Bahoval, and the Vanjara Pothi(s) must be regarded as one of the 'Working Drafts' prepared by different scribes under the direct supervision of Guru Arjan" (2006, p.142; 2007, p.29). He places them in pre Adi Granth period i.e. before 1604 and claims, "All these Pothis were kept in the Guru's archives at Amritsar" (2006, p.161; 2007, p. 55).

Firstly, his 'Working Drafts' theory of the Adi Granth finds no validity in the Sikh history. No internal and external evidence support that these manuscripts have been prepared under the direct supervision of Guru Arjan. The Bahoval and Vanjara Pothi(s) carry no colophon mentioning about the scribe, date and place of their scribing. Therefore Pashaura Singh's claim that they have been prepared under the direct supervision of Guru Arjan is highly illogical and untenable.

Similarly, MS#1245 which he calls an 'early draft of the Adi Granth' and places it in 1599, carries a colophon on folio 1255 in which death date of Guru Arjan i.e. Jeth Sudi 4, 1663 BK. (1606 CE) has been recorded. However, Pashaura Singh in order to prove the earlier origin of the manuscript states that, "This was perhaps inserted later in the blank folios" (2006, p. 51). This is not an honest deduction as the relevant entry has been made by the primary scribe with the same pen and bears the same shade of ink. In fact the manuscript continued to be written after that. Even a scholar with a rudimentary knowledge of manuscriptology would hesitate hundred times to place it before 1606 CE. In fact Pashaura Singh has played an academic fraud which needs condemnation by all the scholars irrespective of their position and affiliations.

Fabrication and falsification

8. Misrepresentation of Facts:

In Vanjara Pothi there is an apocryphal composition Sahansar Nama attributed to Mohalla 6. Scholars know well that Guru Hargobind, the sixth Guru has not authored any composition. It was Prithi Chand, the Mina guru who wrote kachi-bani in the name of Nanak which is found recorded in the Mina works under the authorship of Mahalla 6. Pashaura Singh knowingly attributes it to Guru Hargobind and misleads the scholars, "Interestingly the last composition was added later on with a different pen" (p.53). However a close look at the manuscript reveals that it is in the hands of primary scribe written with the same pen and is in the same shade of ink. **Falsification**

9. In Conclusion:

There is no politics in opposing Prof. Singh holding a Sikh chair in UCR. It's purely an academic issue that needs an independent and impartial investigation. We are interested in truth. Therefore, we request again for reconsideration and looking into Sikh community's Intellectual Property Rights and academic concerns. There is enough evidence to prove that fabrication and falsification have been an integral part of a religious 'Draft Theory' on compilation of Sri Guru Granth Sahib. UCR must get opinion on the issue by an Independent Sikh scholar well-versed in

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interpretation and analysis of old Gurumukhi manuscripts in order to decide the issue of Fabrication and Falsification".

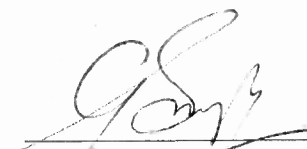
Please note that, recently, Prof. Singh wrote to us for a meeting. We responded that as Sikhs we have high regards for him and his family emphasizing that we carry no ill-will against him or his family. Our issues are purely concerning his academic research and inferences pertaining to Sikh scriptures and suggested a seminar on the issue in presence of discussants qualified as professors retired or presently working in any university with expertise in Gurumukhi script and well-versed in the reading of Sikh Scripture especially the old Sikh manuscripts. Proceedings of which would be published, circulated among the Sikh academicians and the Sikh community. We have not received a reply so far. For details we are attaching the letter dated April 14th 2009.

Sincerely

Members of Coalition and Watchdog Agency:

Gurmeet Singh-Buena Park

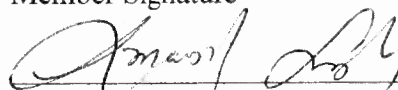
Member Name (Print)



Member Signature

AMARJIT SINGH BUENA PARK

Member Name (Print)



Member Signature

Sukhvir Singh Mundi Buena Park

Member Name (Print)

Member Signature

M. S. KAMRAN
LAKEVIEW GURDWARA

Member Name (Print)

Member Signature

PAWAR, SATGURJIT S.

Member Name (Print)

 (S.G.L.A.)

Member Signature

DARSHAN S SIDHU

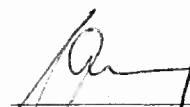
Member Name (Print)

 (Gurdwara Riverside)

Member Signature

PRITAM SINGH

Member Name (Print)



Member Signature

Belal Singh Behl

Member Name (Print)



Member Signature

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for Investigation into
Prof. Pashaura Singh's Research

GORVINDER SEKHON
Member Name (Print)

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D. S. Gill
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BALJEET SATHI
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Members of Coalition and Watchdog Agency:

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SHUBHINDER SINGH
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AMARJIT SINGH
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 Member Name (Print)

Jasbir Singh Mahw
 Member Signature

Jatinder P. Singh Riverside
 Member Name (Print)

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 Member Signature

Gurdev S. VIRK Riverside
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[Signature]
 Member Signature

GURJPAL SINGH Riverside
 Member Name (Print)

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 Member Signature

SURINDER PAL SINGH (Gurdwara Riverside)
 Member Name (Print)

Surinder Pal Singh
 Member Signature

PARMjit Singh (Gurdwara Riverside)
 Member Name (Print)

[Signature]
 Member Signature

CC: (1) Governor Arnold Schwarzenegger	(2) Mr. John Garamendi	(3) Mr. Mark Yudof, President
President of the Board of Regents	Lt. Governor of California	University of California
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(4) Ms. Sherry L. Lansing	(5) Mr. Eddie Island	
2121 Avenue of Stars, Suite 2020,	1133 5 th St., Suite 203,	
Culver City, CA 90067	Santa Monica, CA 90403	
(310) 788-0631	(310) 395-2954	

Subj: **Luncheon Meeting**
Date: 4/6/2009 9:25:10 A.M. Pacific Daylight Time
From: psingh@ucr.edu
To: JasbirMann@aol.com
CC: baljeetsahi@gmail.com, Romysekhon@yahoo.com

Dr. Jasbir Singh Mann
Dr. Darbara Singh Gill
Dr. Baljeet Sahi
Mr. Ajit Singh Randhawa
Mr. Raminder Singh Sekhon

Re.: Luncheon Meeting

Dear Dr. Mann, Dr. Gill, Dr. Sahi, Mr. Randhawa and Mr. Sekhon:

I write this letter to invite you to a luncheon meeting where we can openly discuss new ways to cooperate for the sake of our next generation of Sikh students. This informal get-together will provide us with an opportunity to remove certain misunderstandings and pave the way for a fresh beginning of cooperation and understanding. I will be free on any Friday noon in May. Please let me know the date (May 1, May 8 or May 15) that will suit everyone. We can get together at University Alumni and Visitors Center and have lunch at the Arroyo Vista Café.

If you want to meet on a Saturday then we can get together either at Punjab Palace Restaurant (10359 Magnolia Avenue, Riverside, CA 92505 / 909-351-8968) or at Tandoor Cuisine of India (1132 E Katella Ave # A3a4, Orange, CA 92867 / 714-538-2234). Please let me know about the date and the place where we can meet together.

I look forward to hearing from you soon and hoping for a fresh start in our communication.

With best wishes,

Sincerely,

Pashaura Singh

p.s. I do not have email addresses of Dr. Darbara Singh Gill and Mr. Ajit Singh Randhawa handy. Would you please forward this message to them?

=====
Pashaura Singh
Graduate Advisor
Professor and Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies
Religious Studies Department
University of California, Riverside
900 University Avenue, # 3050 CHASS INTN Bldg.
Riverside, California 92521
Phone: (951) 827-6444
Fax : (951) 827-3324
E-mail: psingh@ucr.edu
=====

Subj: **Luncheon Meeting**
 Date: 4/10/2009 10:42:50 A.M. Pacific Daylight Time
 From: baljeetsahi@gmail.com
 To: psingh@ucr.edu
 CC: jasbirmann@aol.com, Romysekhon@yahoo.com, dsgill@csupomona.edu, asrandhava@aol.com

Dear Dr. Singh:

Invitation for the luncheon to “openly discuss new ways to cooperate” is greatly appreciated. The proposal of an ‘informal get-together’, “for the sake of our next generation of Sikh students”, that will give us an “opportunity to remove certain misunderstandings” and allow “a fresh beginning of cooperation and understanding” is optimistic and noteworthy. Request for the meeting, regrettably, comes amidst growing unrest in our community.

We are apprehensive of such a meeting especially after the recent inept and unsatisfactory handling of our concerns by Dr. Charles Louis. We are reluctant but compelled to voice harsh criticism of Chancellor Timothy White, for concurring with Dr. Louis’s assertions that “the allegations asserted by the Coalition fail to fall within the definition of research misconduct established by UCR policy, and that these allegations are not sufficiently credible and specific to warrant further investigation and findings”. Our deductions that religious studies are discrediting Sikh scriptures and leading to misconceptions and inaccurate inferences are not spurious. We are afraid, at this juncture; our sitting down together will give validity to otherwise erroneous findings of Chancellor White and Dr. Louis.

Our colleagues are unyielding on Sikh Panth’s position that academic research correlating heretical manuscripts: Bahoval, Vanjara, and No. 1245, with Sikh scriptures, is blasphemous and greatly distressing the Sikhs. Sikh community’s anxiety is understandable since the university authorities, on a previous occasion, failed to address their unease and allowed hosting of lecture series by Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies that supported and sponsored renegade Sikh scholars. The polarity of the thought: Guru Arjan changed the Bani, to fundamental Sikh Panth’s thinking and Nanak’s ideology – “truth is higher but higher still is truthful living” is too divergent to argue. We realize that ‘Pulpit and Podium’ are equally important for our society. They are however only significant as long as the sanctum of both is not corrupted by self propagated ideology or infringed upon by derogation.

Lately we have been characterized by few opposing the Panth, which by the way is not a “fringe group in the Sikh community”, as “self-appointed gate keepers of Sikhi, and ‘thekedars’, a small pocket of pea-brained do-gooder clowns with vested interests, bunch of bullies, good for nothing motley crew with narrow mind and nefarious goals, yahoos, with dubious back grounds”. One such challenger to Panth is an academician, Dr. Vishva (Visho) Sharma. His views not only belittled the Sikhs who stand for religious freedom but mocked the Akal Takhat. His comments have been rebutted appropriately and we are eagerly waiting for the reply. Therefore, under current circumstances when the Sikh Panth’s opposition to derogatory academic research disparaging Sikhism is being insulted, it is inadvisable to convene. We are sure you will understand our predicament.

We don’t intend to leave you in a quandary in spite of our differences. We are convinced that an open dialogue may yield positive results. An emergency meeting of the Coalition and the Sikhs for the Preservation of Sikhism and Sikh Heritage, to discuss this matter, has been scheduled. Please remain in touch and we will keep you posted.

Warm regards,

Jasbir Singh Mann
 Raminderjit Singh Sekhon
 Ajit Singh Randhawa
 Dhanwant Singh Gill and
 Baljeet Singh Sahi
 For: Coalition of Gurdwaras of California and
 Sikhs for Preservation of Sikhism and Sikh Heritage

Subj: **Meeting with Sikh Coalition Members on 3rd or 10th May 2009**
Date: 4/14/2009 11:35:41 P.M. Pacific Daylight Time
From: JasbirMann
To: psingh@ucr.edu
CC: dsgill@csupomona.edu, asrandhava, baljeetsahi@gmail.com, romysekhon@yahoo.com,
gsskac@aim.com

Date April 14th 2009

Sent by Email and Mail

Pashaura Singh
Graduate Advisor
Professor and Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies
Religious Studies Department
University of California, Riverside
900 University Avenue, # 3050 CHASS INTN Bldg.
Riverside, California 92521

Dear Dr. Singh:

Fateh Parvan Karni Ji,

We discussed your letter of invitation for the 'luncheon meeting' among our members of the coalition. The overwhelming consensus was that I write to you the following opinion:

1. Please note as Sikhs we have high regards for you and your family. We live with the principles of Guru Granth Sahib: Gurmukhs and Manmukhs are all "HIS CREATION", and carry no ill-will against you or your family.

Our issues are purely concerning your academic research and inferences pertaining to Sikh scriptures. For any religion and nation to survive, it must protect its scripture and identity. Over the last twenty years, since your introduction into the field of Sikh studies, you have conducted Sikh studies research, written and published under the guidance of Hew McLeod school of thought. All opinions of McLeod and his pupils regarding Sikh studies have been appropriately commented and rebutted within academic parameters by over thirty five Sikh scholars teaching in universities in India and abroad as well. Additionally educational seminars have been held and books published on various issues, derogatory to Sikhism, as details on:

http://www.globalsikhstudies.net/r_link/pashaura.htm .

The experience of last two decades has shown that so-called critical scholarship has used missionary paradigms, ideological blinkers, and inbreeding which have failed to follow the established guidelines for research within acceptable and normal academic parameters. Under the pretext of Sikh studies research, certain hypotheses about Sikhism have been floated and corroborated by the "flag carriers" of McLeod. The sources used for such research could not withstand any historical scrutiny. Rather than answering the issues raised, Sikh scholars have been labeled as traditionalists and fundamentalists. Since you have requested a dialogue in an 'informal get-together', I just want to reiterate that our difference of opinion are serious, academic and not personal.

2. Issues concerning the Sikhs are scholarly involve the entire Sikh Panth. Therefore, we would expect to hold a meeting with you only at Riverside Gurdwara in presence of all

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the executive committee members of various Sikh institutions of Southern California representing our Coalition including local Sikh intellectuals.

3. It is my understanding that our matter in question is of academic merit and conflicts with your irreverent draft theory regarding the compilation of Aad Sri Guru Granth Sahib based on unauthentic Manuscripts. Entire foundation of your research is based on the interpretations of hand written religious manuscripts namely, No. 1245, Bahawal, and Vanjara Pothis. These, as you are well aware, are written in many dialects of Punjab region, though the main script is Gurumukhi. Style of writing of these manuscripts is quite cumbersome i.e. they are written in running style where the letters are joined to each other, making it very difficult to read and interpret. A manuscript expert, to read and interpret them, is not only necessary but prudently essential. Therefore, your research can only be significantly interpreted and analyzed by an expert well-versed in the manuscripts who has the knowledge of various dialects and languages associated with them. Hence we propose that Dr. Jasbir Singh Saini Chair in Sikh and Punjabi Studies should arrange an academic meeting at UC Riverside on the issue of

“Dating of MS-1245 and the Authenticity of Draft Theory based upon MS-1245, Bahawal and Vanjara Pothi(s)”.

There should be a two hour presentation session (one hour by you and one hour by another Sikh scholar which will be suggested by us)..

There will be four discussants on these papers who will receive the papers two months in advance along with CD copies of Manuscripts in your Possession. They will discuss these papers and give their independent opinion on the issues. These Four discussants must be qualified as professors retired or presently working in any university in India or abroad with expertise in Gurumukhi script and well-versed in the reading of Sikh Scripture especially the old Sikh manuscripts. We will suggest the names of two discussants and expect you to give us names of your choice of equal number.

The religious department of UCR should send a formal invitation to all. Payment of the travel expenses to the scholar and discussants from the endowment fund or any other arrangement by you can be discussed at a later time. Coalition will take care of the local hospitality in order to host the meeting. Proceedings of the session will be published and circulated among the Sikh academicians and the Sikh community.

4. It was unfortunate that the academic conference hosted by you could not be delayed and had to be held under closed doors. We hope that if a dialogue has to ensue with us then publishing of such papers, not limited to, that of Dr. Doris Jakobsh which seriously misrepresents and misinterprets Sikhism will cease.

We propose that a committee of five Sikh professors who are residents of state of California, well known members of Sikh community, and have worked within university system to review all the papers presented at the seminar on December 4-6, 2008 and recommend which ones should be published in order build the authentic Sikh Identity.

We recommend the following names:

1. Dr. Sukhminder Singh – Professor, Santa Clara University
2. Dr. Gurmel Singh Sidhu – Professor Cal State Fresno

3. Dr. Ranbir Singh S^{an} dhu – Professor, Retired from Ohio University, now settled in Northern California
 4. Dr. Hakam Singh – Former Professor at USC
 5. Dr. Dhanwant Singh Gill – Professor at Cal Poly Pomona
5. We would like you to please read the UC Riverside Charter on Partnering with Inland Southern California's Resource for Better Communities

“UC Riverside is proud to be a part of the Inland Southern California community. We are a leader, partner, source of innovation and solution developer for our community and our region. As a hub of arts, culture, intellectual dialogue, and scientific research and innovation, we offer you the opportunity to share the resources that not only catalyze positive growth in the region and have global impact, but also contribute to the quality of life in our communities. Through people, ideas and action-everything from attracting great minds in the sciences and arts to educating future citizens and leaders-UCR is dedicated to helping our region shine. We invite you to partner fully with us as employers, volunteers, and fellow community members”.

6. Recently on sikhchic.com, Amarjit Singh (Los Angeles, California, U.S.A.), March 16, 2009, 10:51 AM., Surjit Singh (Chino Hills, California, U.S.A.), March 16, 2009, 11:16 AM., supported your propaganda and views. We wrote to the editor for their identity which he could not provide. Please contact them and let us know the real identity of the above two persons who appears to be local. We will be delighted to invite them so they can openly support you during our meeting.

In conclusion, the Coalition feels that our issues are academic and hope UC Riverside will provide the above outlined platform. It will help the Sikhs to enlighten the richness of compilation of their scripture, provide outsiders a better understanding, and bridge gaps allowing them to clear the misunderstandings.

I regret to inform you that the Coalition is unwilling to further receive e-mails on this issue. However, if you agree to the above conditions, we will be more than happy to pursue our dialogue and meet on Sunday May 3rd or 10th 2009 at 3PM, at Riverside Gurdwara. Please confirm the date by return e-mail by Friday April 18th so that we can inform all the concerned members in a timely manner. If you have any reservation(s) then we have no choice but to continue with our planned line of actions:

- a) **Write to higher authorities of UC system for reconsideration of Sikh community's Intellectual Property Rights and academic concerns. Because, there is enough evidence to prove that fabrication and falsification have been an integral part of a religious Draft theory on compilation of Sri Guru Granth sahib, our request to UC system will remain as before that “they must get opinion on the issue by an Independent Sikh scholar well-versed in interpretation and analysis of old Gurumukhi manuscripts in order to decide the issue of Fabrication and Falsification”.**
- b) **To continue public protest as already notified to the vice chancellor Timothy White.**

Sincerely yours

Jasbir Singh Mann
Jasbir Singh Mann M.D.

Res ;(714) 526-5349; Office (714) 895-1774

CC; All Coalition Members

Great deals on Dell's most popular laptops – Starting at \$479

Subj: **Re: Luncheon Meeting**
 Date: 4/10/2009 11:45:54 A.M. Pacific Daylight Time
 From: psingh@ucr.edu
 To: baljeetsahi@gmail.com
 CC: jasbirmann@aol.com, Romysekhon@yahoo.com, dsgill@csupomona.edu, asrandhava@aol.com

Dear Dr. Sahi:

Thanks for your message. I appreciate your response to my invitation for a luncheon meeting and look forward to further communication in this regard.

With best wishes,

Pashaura Singh

=====

Pashaura Singh
 Graduate Advisor
 Professor and Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies
 Religious Studies Department
 University of California, Riverside
 900 University Avenue, # 3050 CHASS INTN Bldg.
 Riverside, California 92521
 Phone: (951) 827-6444
 Fax : (951) 827-3324
 E-mail: psingh@ucr.edu

=====

----- Original message -----

>Date: Fri, 10 Apr 2009 10:42:33 -0700
 >From: Baljeet Sahi <baljeetsahi@gmail.com>
 >Subject: Luncheon Meeting
 >To: psingh@ucr.edu
 >Cc: jasbirmann@aol.com, Romysekhon@yahoo.com, dsgill@csupomona.edu, asrandhava@aol.com

> Dear Dr. Singh:

> Invitation for the luncheon to "openly discuss new
 > ways to cooperate" is greatly appreciated. The
 > proposal of an 'informal get-together', "for
 > the sake of our next generation of Sikh students",
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 > certain misunderstandings" and allow "a fresh
 > beginning of cooperation and understanding" is
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 > regrettably, comes amidst growing unrest in our
 > community.

> We are apprehensive of such a meeting especially
 > after the recent inexperienced and unsatisfactory
 > handling of our concerns by Dr. Charles Louis. We
 > are reluctant but compelled to voice harsh criticism
 > of Chancellor Timothy White, for concurring with Dr.
 > Louis's assertions that "the allegations
 > asserted by the Coalition fail to fall within the
 > definition of research misconduct established by UCR
 > policy, and that these allegations are not

Subj: **Meeting with Sikh Coalition Members on 3rd or 10th May 2009**
Date: 4/16/2009 12:13:30 P.M. Pacific Daylight Time
From: JasbirMann
To: psingh@ucr.edu
CC: gsskac@aim.com, romysekhon@yahoo.com, baljeetsahi@gmail.com, dsgill@csupomona.edu,
asrandhava

Thanks Prof. Pshaura Singh Ji.

Best wishes

Dr.Mann

-----Original Message-----

From: Pashaura Singh <psingh@ucr.edu>
To: JasbirMann@aol.com
Cc: dsgill@csupomona.edu; asrandhava@aol.com; baljeetsahi@gmail.com; romysekhon@yahoo.com;
gsskac@aim.com
Sent: Thu, 16 Apr 2009 11:17 am
Subject: Re: Meeting with Sikh Coalition Members on 3rd or 10th May 2009

Dear Dr. Mann:

I am leaving for this weekend to deliver talks on Baisakhi celebrations. I will be back next week on Monday. I will get back to you sometimes next week.

With best wishes,

Pashaura Singh

=====
Pashaura Singh
Graduate Advisor
Professor and Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies
Religious Studies Department
University of California, Riverside
900 University Avenue, # 3050 CHASS INTN Bldg.
Riverside, California 92521
Phone: (951) 827-6444
Fax : (951) 827-3324
E-mail: psingh@ucr.edu
=====

----- Original message -----

>Date: Wed, 15 Apr 2009 02:35:41 EDT
>From: JasbirMann@aol.com
>Subject: Meeting with Sikh Coalition Members on 3rd or 10th May 2009
>To: psingh@ucr.edu
>Cc: dsgill@csupomona.edu, asrandhava@aol.com, baljeetsahi@gmail.com,
romysekhon@yahoo.com, gsskac@aim.com

>
>
>
> Date April 14th
> 2009
> Sent by Email and Mail
>
>

***Sikhs for Preservation of Sikhism and Sikh Heritage
Coalition of Gurudwaras of California***

Coalition of Gurudwaras of California (COGOC)
Sikh Temple Riverside
7940 Mission Boulevard
Riverside, CA 92509

June 20, 2008

Mr. Stephan Cullenberg, Dean
College of Humanities, Arts and Social sciences
3400 Humanities and Social Sciences Building
University of California Riverside
Riverside, CA 92521
Stephan.cullenberg@ucr.edu

RE: Sikh Foundation Endowed Dr. Jasbir Singh Saini Chair in Sikh and Punjabi Studies.

Dear Mr. Cullenberg:

As members of the Sikh community we would like to express our deepest regrets on the university's recanting pertaining to appointment of Mr. Pashaura Singh to Chair of Sikh and Punjabi Studies whose academic work has been judged to be unauthentic by an Academic review committee constituted by Shromani Gurudwara Prabhandak Committee and Sri Akal Takhat Sahib(Supreme seat Of Sikhism) at Amritsar,Punjab,India . On this issue, we were invited and had meeting with Vice Chancellor and Provost, Dr. Ellen A. Wartella including other High officials of University of California Riverside June 14th, 2005. We reiterated our stance regarding Sikh community's disapproval of Mr. Pashaura Singh as a chair holder. Furthermore, the office of Dr. Ellen A. Wartella, in a letter dated September 8th, 2005, essentially assured Sikhs that Mr. Pashaura Singh will not hold the Chair. Even Mrs Saranjit Kaur Saini wife of Dr.Jasbir Singh Saini the Major Donor for the chair wrote to Dr.France A. Cordova on June 5th 2007 about her concerns of offering the chair to Pashaura Singh. He has absolutely no connection with Sikh community since he joined the University for last 3 years.

On learning of the University of California's insensitivity to the matters and controversies surrounding Mr. Pashaura Singh a meeting, on June 8th, 2008, was organized by the Coalition of Gurudwaras of California and Sikhs for Preservation of Sikhism and Sikh Heritage at Sikh Temple Riverside. The following resolutions were passed:

1. Meet with the University authorities to express the Sikh community's resentment again and assert for re-advertisement of the post for invitation to proficient Sikh Scholars at International Level to head the chair.
2. Contact media to voice our concerns and disregard of the sentiments of the donors as well Sikh community in general by the university. Voicing our concern's also by organizing peaceful demonstration(s) at the campus(s)and exploring various means of fighting for Sikh community rights.

We have always maintained an active dialogue concerning Sikh Studies with the university and would hope similar sympathetic response from the College of Humanities, Arts and Social

***Sikhs for Preservation of Sikhism and Sikh Heritage
Coalition of Gurudwaras of California***

sciences. If you have any question please contact Dr. Baljeet Singh Sahi our spokesperson at your own convenience at 626-487-6141 or Email Falcon25@aol.com

Sincerely,

Members of the Sikh community

Print Name

Signature

JASBIR S. MANN
Print Name

Jasbir Singh Mann.
Signature

RAMINDERJIT S. SEKHON
Print Name

Raminderjit Sekhon
Signature

AJIT S. RANDHAUA
Print Name

ASR
Signature

D. S. GILL

Print Name

Signature

BHARPOOR TAKHAR

Bharpoor Takhar
Signature

Attachments;

1) List of organizations and the representatives who attended the meeting, on June 8th, 2008 held at Riverside Sikh Temple. *Pages 4-5*

2) Letter of Dr. Ellen A. Wartella to Raminderjit Sekhon, September 8th, 2005, assuring Sikhs members who met in special meeting called on June 14th, 2005 that Mr. Pashaura Singh will not hold the Chair. *Page 6*

3) Letter of Mrs Saranjit Kaur Saini wife of Dr. Jasbir Singh Saini the Major Donor for the chair to Dr. France A. Cordova on June 5th 2007 *Pages 7-8*

4) List and Credentials of Review committee who reviewed research and asked 9 academic questions from Dr. Pashaura Singh which he failed to reply. *Page 9*

5) Resolution from Sri Akal Takhat on Pashaura Singh and message to community *Pages 10-17*

***Sikhs for Preservation of Sikhism and Sikh Heritage
Coalition of Gurudwaras of California***

6) Book” Planned attack on Sri Guru Granth Sahib Academics Or Blasphemy” Review of Pashaura Singh,s work by 29 Sikh scholars exposing the academic fallacies of Dr Pashaura Singh’s Academic Work.

7) Book” early Sikh Scriptural Tradition: Myth and Reality” Dr.Balwant Singh Dhillon exposing the academic fallacies of Dr Pashaura Singh’s Academic Work.

- CC: a) Mr. Robert D. Grey, Acting Chancellor
 University of California Riverside
 4108 Hinderaker Hall
 Riverside, CA 92521
- b) Dr. Ellen A. Wartella, Executive Vice Chancellor
 4148 Hinderaker Hall
 Riverside, CA 92521.
 ellen.wortella@ucr.edu
- c) Dr. William Boldt, Vice Chancellor University Advancement
 4118 Hinderaker Hall
 Riverside, CA 92521
 william.boldt@ucr.edu

Coalition of Sikh Gurudwaras and Sikh Institutions of Southern California Meeting held on June 8, 2008 at Riverside Gurudwara

A) Following organizations attending the meeting:

1. Sikh Temple of Riverside
2. Lankershim Gurdwara, North Hollywood
3. Vermont Gurdwara, Los Angeles
4. Guru Nanak Sikh Temple, Buena Park
5. Singh Sabha Gurdwara, Walnut
6. Sikhs for Preservation of Sikhism and Heritage
7. Sikh Center of Orange County, Santa Ana
8. Sikh Center, West Covina
9. Sri Guru Granth Sahib Foundation, Anaheim

B) Following members represented the above organizations:

1. Paramjit Singh – Chairman, BOD, Sikh Temple Riverside
2. Muktar Singh Kamboj – Chairman, Lankershim Gurdwara
3. Saab Singh Bhullar – President, Walnut Gurudwara
4. Dr. D.S. Gill – Professor, California State Polytechnic University, Pomona
5. Satgurjit Singh Pawar – President, Lankershim Gurdwara
6. Dr. Baljit Singh Sahi (Spokesperson) – President, Sikhs for Preservation of Sikh Heritage
7. Bharpur S. Thakar - Board, Sikh Temple Riverside
8. Akwinder Singh – President, Sikh Temple Riverside
9. Surinder Singh Sidhu – Lankershim Gurdwara
10. Jhalman Singh – Vermont Gurdwara
11. Gurdev Singh Sandhu – Sikh Temple Riverside
12. Rashpal S. Dhindsa – Sikh Temple Riverside
13. Sohan S. Gill – Secretary, Walnut Gurdwara
14. Jasbir Singh Mann – Board, Sikh Center of Orange County
15. Sikander Singh – Sikh Temple Riverside
16. Jasmininder Singh – Sikh Temple Riverside
17. Harjit Singh Pooni – G. Sikh Temple, Buena Park
18. Lakhvir Singh, Director of Sikh Temple Riverside
19. Bahadur Singh – Buena Park Gurdwara
20. Maor Singh Virk – Sikh Temple Riverside
21. Avtar Singh – Sikh Temple Riverside
22. Baljit Singh – Sikh Temple Riverside

23. Kamal Singh – Sikh Temple Riverside
24. Gurjpal Singh Manan – Sikh Temple Riverside
25. Rur Singh – Sikh Temple Riverside
26. Amarjit Singh – Riverside Sikh Temple
27. Dalbir Singh – Riverside Sikh Temple
28. Nachhatar Singh – Chandi Riverside Sikh Temple
29. Raminderjit Singh Sekhon (Spokesperson) – Sikhs for Preservation of Sikhism and Sikh Heritage
30. Dr. Kuldip Singh Hanjan – President, Sikh Center West Covina
31. Dr. Piara Singh-President ,Vermont Gurudwara(Sikh Study Circle) Los Angeles.

UNIVERSITY OF CALIFORNIA, RIVERSIDE

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SANTA BARBARA • SANTA CRUZ

OFFICE OF THE EXECUTIVE VICE CHANCELLOR AND PROVOST
RIVERSIDE, CALIFORNIA 92521

September 8, 2005

Raminderjit S. Sekhon
Sikh Temple Riverside
7940 Mission Blvd
Riverside, CA 92509

Dear Raminderjit S. Sekhon:

It is our pleasure to inform you that Dr. Pashaura Singh has accepted the offer from the University of California, Riverside for the position of Professor of Religious Studies, effective this academic year. In this capacity, he will be teaching a variety of undergraduate and graduate courses, including methods in the study of religion and texts and religions of South Asia. The appointment of Dr. Singh comes after extensive review by the department, the Academic Senate, and a special ad hoc committee charged with examining his academic credentials.

Dr. Singh was previously considered a candidate for the Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies. It has been determined that he will not hold this chair and, in fact, the search for a chair-holder has been indefinitely postponed pending formal approval of the chair by the University of California Office of the President.

We appreciate your continued interest in the Sikh Studies Program, and ask that you join me in welcoming Dr. Singh to his new position.

Sincerely,

A handwritten signature in dark ink, appearing to read "Ellen A. Wartella", is written over a horizontal line.

Ellen A. Wartella
Executive Vice Chancellor and Provost

**Letter from Mrs. Saranjit Kaur Saini Sent Last Year to Chancellor
UC Riverside To Invite Proficient Sikh Scholars To Head Dr. Jasbir
Singh Saini Endowed Chair.**

June 5, 2007

Dr. France A. Cordova, Chancellor
University of California Riverside
4108 Hinderaker Hall
Riverside, CA 92521

Dear Dr. Cordova,

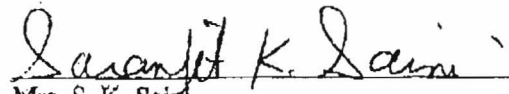
It is my intent to sincerely appreciate the ardent pursuit of the University of California's remarkable programs for teaching eastern religions and languages including Sikhism and Punjabi Studies. The ingenious idea of establishing Chairs for such purposes can only come from the halls of intellectual aficionados immersed in the sea of literary assemblage. We as philanthropists are honored to participate in such programs not only for betterment of the cause but to help the community we represent as well. It is a sincere desire of the Saini family to encourage study of Sikh religion and Punjabi studies at the universities. We believe that study of Sikh and Punjabi culture can truthfully and honestly bridge a logical gap between the peace loving Sikh community and their neighbors. In the quest to achieve the objectives of the Sikh Chair we should remain focused in imparting true meaning and principals of Sikhism to students.

Fear of failure is my greatest inspiration and a positive driving force. In the advent of recent events I have realized that some Sikh scholars may have intentionally exhibited scholarly qualities to merely fit the academic parameters for the purposes of establishing themselves as Sikh literates in the western universities. These scholars have misinterpreted and misrepresented Sikhism by using unethical academic approach which has been extensively discussed among reputable Sikh scholars. Their work has been assessed as derogatory by panel of Sikh scholars appointed by central Sikh authority. If the trend continues then the resulting confusion will not only hinder the understanding between Sikhs within the community, but it will produce undesirable Sikh religious perspective and lead to misunderstanding with their immediate fellow beings.

The influx of unethical Sikh scholars into the western universities can be academically challenged by giving opportunity to authentic Sikh scholars who have done research based on ethics and legitimate evidence from across the world. I am aware that, in June 2005, local Sikh community leaders approached and met Dr. Ellen Wartella and the university officials and made several pleas regarding this matter. Dr. Wartella subsequently notified the Sikh community leaders in a letter dated August 31st, 2005 that "University of California Riverside is offering Dr. Pashaura Singh the position of Professor of Religious Studies.... Dr. Singh was previously considered a candidate for the Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies. It has been determined that he will not hold this Chair....". It has come to my notice that Dr. Pashaura Singh is still in contention for the position in spite of university's determination that he can not hold the Chair. To make the process congenial for the entire Sikh society the university should stand steadfast on its decision and not offer the Chair to Dr. Pashaura Singh through any stipulation. The entire Saini family and I will be greatly pleased if the University of

California will give an invitation to proficient Sikh scholars at the international level to head the Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies at Riverside.

Sincerely


Mrs. S. K. Saini

- CC: a) Dr. Ellen Wortella, Executive Vice Chancellor
4148 Hinderaker Hall
Riverside, CA 92521.
ellen.wortella@ucr.edu
- b) Dr. William Boldt, Vice Chancellor University Advancement
4118 Hinderaker Hall
Riverside, CA 92521
william.boldt@ucr.edu

Review Committee constituted By SGPC who submitted the Report to Sri Akal Takhat

A Committee was constituted by S.G.P.C to review the writings of Dr. Pashura Singh under the command of Akal Takhat (Temporal Authority) dated on 20-7-2005 delegated to the Convener S. Waryam Singh, Secretary Dharam Parchar Committee. Review Committee constituted By SGPC reviewed the The Guru Granth Sahib Canon, Meaning and Authority, The Making of Sikh Scripture written by Pashaura Singh and Gurinder Singh Mann respectively. Review committee was of the opinion that the above books by both the scholars are largely based on the so-called earlier sources of Sikh Scripture such as Guru Harsahai Pothi, Govindval Pothis and MS#1245. They have grossly misled the scholars in their assessment of the above manuscripts. For correct and authentic information on these manuscripts, readers should consult the works Prof. Pritam Singh, Prof. Balwant Singh Dhillon, Prof. Sahib Singh, S. Daljit Singh & many others who have written on the compilation and canonization of SGGS. Brief Bio-data of the members of this review committee is as follows:

1. Dr. Darshan Singh,

Prof. Emeritus & former Head, Guru Nanak chair of Sikh Studies. Punjab Uni. Chandigarh. He is working in the field of Sikhism since 1972. He wrote 20 books and 200 Research Paper on Sikh, Theology, and Sikh Philosophy & History.

2. Dr. Kharak Singh (Retd.)

Eminent Sikh Scholar who has earlier worked with FAO Rome. He is founding member of Institute of Sikh Studies, Chandigarh. He is working in the field of Sikhism since 1970. He wrote many books and Research Paper in the field of Sikhism. Presently he is working as a chief Editor of Sikh Journal named abstract of Sikh Studies.

3. Dr. Ram Singh

Principal, Akal Degree College, Mastuana, Dist Sangrur. He is M.A. in English & Religious Studies and has been Head of the English Deptt, GHG Khalsa College, Guru Sar Sudhar, Ludhiana. He is chief organizer of Guru Gobind Singh Study Circle, an NGO active in the field of Sikh Studies. He has contributed several research papers and books on Sikhism.

4. Dr. Jasbir Singh Sabar

Former Prof. & Head Dept. Guru Nanak Studies Deptt, GNDU, Amritsar. Presently Head, Bhagat Ravidas Chair G.N.D.U, Amritsar. M.A. Punjabi and Ph.D. on Medieval Sikh Literature. He has written about 20 books & 270 Research Papers on Sikh Literature and Religion. Since 1976 he is actively involved in research and teaching in G.N.D.U, Amritsar.

5. Dr Mohinder Kaur Gill

Former Principal, Mata Sundri College, New Delhi. She holds M.A. Punjabi Literature and has done her Ph.D. on the editing technique of Sri Guru Granth Sahib. She is a reputed Sikh Scholar and has written about 20 books on the various aspects of Sikh scripture and Sikhism. Since 1974 she is actively involved in the research on Sikh scripture..

6. Dr. Sarbjinder Singh

Presently working in the Deptt. Of Sri Guru Granth Sahib Studies and also Chief Editor of Nanak Parkas Patrika Journal of Sikh Studies Pbi. Uni. Patiala. He did his M.A. in History, Religious Study and Punjabi. M.Phil & PhD in Religious Studies, Diploma in Persian and French. He wrote 5 books and 35 Research Papers for the various Journal of Religious Studies. His books Divine Revelation was Awarded 'Book of Year' by Indian Govt

Subj: **Re: Sikh and Punjabi Studies Chair at UCR**
Date: 8/30/2008 5:00:31 P.M. Pacific Daylight Time
From: [FALCON525](#)
To: stephen.cullenberg@ucr.edu
CC: BALDEV Singh07@comcast.net, [BST0007](#), [asrandhava](#), dsgill@csupomona.edu,
Romysekhon@yahoo.com, [JasbirMann](#)

Dear Mr. Cullenberg

I appreciate your conscientious and considerate response to Sikh community's genuine concerns. It appears that the University of California Riverside's administration and academic personnel are above the community and greater in all intellectual sense. In all fairness how do you expect Sikh community to "respectfully agree to disagree while Dr. Singh occupies the Sikh Chair at UCR" since the university did not say so in the beginning? The Sikh community feels that it was deliberately kept in a limbo by university's underhanded play by essentially assuring them that Mr. Pashaura Singh will not hold the chair. I have forwarded your response to the community members. The community is going to hold meetings this week and in coming weeks to organize a protest at the university campus on the September 26th, 2008 between 11:00 AM to 1:00 PM. We have contacted the police department for their help. I have sent you a link regarding this matter which was published in World Sikh News.

<http://www.worldsikhnews.com/27%20August%202008/University%20of%20California%20Riverside%20Rebuffs%20Sikhs.htm>

If you have any questions please feel free to contact me at your own convenience at 626-487-6141.

Sincerely

Dr. Baljeet Sahi
Coalition of Gurdwaras of California and
Sikhs for Preservation of Sikhism and Sikh Heritage

-----Original Message-----

From: Stephen Cullenberg <stephen.cullenberg@ucr.edu>
To: falcon525@aol.com
Sent: Fri, 22 Aug 2008 1:22 pm
Subject: RE: Sikh and Punjabi Studies Chair at UCR

Dr. Baljeet Sahi
Coalition of Gurdwaras of California and
Sikhs for Preservation of Sikhism and Sikh Heritage

Dear Dr. Sahi,

I am writing to follow up on the meeting I had with a number of your colleagues (Raminderjit S. Sekhon, Jasbir S. Mann, Ajit S. Randhava, D.S. Gill, Bharpur Takhar) in my office on June 20, 2008. We discussed the recent appointment of Dr. Pashaura Singh to the Dr. Jasbir Singh Saini Chair in Sikh and Punjabi (Language) Studies.

We had a lengthy and open discussion about our feelings around the appointment of Dr. Singh to this chair. I appreciate and respect the concerns that you and your colleagues have expressed. I know there are many who disagree with his scholarship. However, a recent review of Professor Singh's scholarship, carried out through the University of California's academic personnel process, supported the view that Professor Singh's research was of high quality. Given these differences of judgment, I would hope that we could respectfully agree to disagree while Dr. Singh occupies the Sikh Chair at UCR. Please be assured that we welcome your thoughtful critique of Dr. Singh's research, or any other faculty member's research at UCR for that matter, as such critique is the very essence of the university's mission.

Your colleagues presented me with a letter dated June 20, 2008, which in part queried Dr. Singh on 9 points regarding his research. I showed Dr. Singh these queries and he informed me that he stands by his research.

1

I know how important this matter is to you and how strongly you feel. This is not an easy issue for the university or one that we take lightly, but we must respect our protocols of peer judgment and open debate. I would hope that you and your colleagues can try to understand and respect our position, as we do yours.

Sincerely,

Dr. Stephen Cullenberg
Dean
College of Humanities, Arts, and Social Sciences

Stephen Cullenberg
Dean
Professor of Economics
College of Humanities, Arts and Social Sciences
University of California, Riverside 92521
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Los Angeles, CA: Sikhs in Diaspora were dealt yet another blow by the University of California at Riverside by endorsing Mr. Pashaura Singh's academic credentials and scholarship. In spite of a strong opposition by the Sikh community and its discontentment to the nomination of Mr. Pashaura Singh to the Dr. Jasbir Singh Saini Chair in Sikh and Punjabi (Language) Studies, the university continues its stubborn stance in favor of Mr. Pashaura Singh, a renegade Sikh scholar, according to the members of Coalition of Gurdwaras of California and the watchdog organization Sikhs for Preservation of Sikhism and Sikh Heritage.

Gurdwaras of California and the watchdog organization Sikhs for Preservation of Sikhism and Sikh Heritage.

Dr. Stephen Cullenberg, Dean College of Humanities, Arts, and Social Sciences in a letter addressed to the Coalition and the watchdog organization as a follow up to his meeting on June 20th, 2008 with Sikh community members: Mr. Raminderjit S. Sekhon, Dr. Jasbir S. Mann, Mr. Ajit S. Randhava, Dr. D.S. Gill, and Mr. Bharpur Takhar, replied that: "We discussed the recent appointment of Dr. Pashaura Singh to the Dr. Jasbir Singh Saini Chair in Sikh and Punjabi (Language) Studies. We had a lengthy and open discussion about our feelings around the appointment of Dr. Singh to this chair. I appreciate and respect the concerns that you and your colleagues have expressed. I know there are many who disagree with his scholarship. However, a recent review of Professor Singh's scholarship, carried out through the University of California's academic personnel process, supported the view that Professor Singh's research was of high quality. Given these differences of judgment, I would hope that we could respectfully agree to disagree while Dr. Singh occupies the Sikh Chair at UCR. Please be assured that we welcome your thoughtful critique of Dr. Singh's research, or any other faculty member's research at UCR for that matter, as such critique is the very essence of the university's mission. Your colleagues presented me with a letter dated June 20, 2008, which in part queried Dr. Singh on 9 points regarding his research. I showed Dr. Singh these queries and he informed me that he stands by his research".

Dr. Stephen Cullenberg was referring to 9 points forwarded to him by the Sikh community members during the meeting. The 9 pertinent points were asked by a Sikh scholar review committee constituted by Shiromani Gurdwara Parbhandhak Committee (SGPC) who submitted a report to Sri Akal Takhat (Temporal Authority) on July 20th, 2005 delegated through the

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Convenor S. Waryam Singh, Secretary Dharam Parcha Committee. After reviewing two books; *The Guru Granth Sahib Canon, Meaning and Authority*, by Pashaura Singh, and *The Making of Sikh Scripture* by Gurinder Singh Mann respectively the Sikh scholars requested Mr. Pashaura Singh's explanation to following 9 points: (1). Whether Sri Guru Arjan Dev's demise date i.e. Jeth Sudi 4, 1663 BK (1606 AD) recorded in MS # 1245, is in the hand of original scribe or not? (2). Have you written or not on page 46 of your book that MS # 1245 was prepared by Guru Arjan in 1599 AD? (3). Does the manuscript under question comprise *Kachi Bani* attributed to the Sikh Gurus or not? (4). Have you expressed or not in your book on pages 45-46 that MS # 1245 (which includes *Kachi Bani*) was shown by Sri Guru Arjan Dev to emperor Akbar? (5). Have you haven't you in the book on pages 31, 46-50 concluded that Sri Guru Arjan Dev Ji prepared this Manuscript and then used it to fix the final text of Sri Guru Granth Sahib Ji? (6). Have you haven't you affirmed on pages 23, 42-43 of the book the role of Baba Budha as a caretaker to preserve the above-mentioned Manuscript? (7). On pages 84-90 of the book, have you drawn or not the conclusion that the original *mul mantar* was different than that of the present one and Sri Guru Ram Das Ji and Sri Guru Arjan Dev Ji had made changes in it from time to time? (8). By considering the text of Japu Ji Sahib recorded in MS # 1245 as the original one, have you drawn or not the conclusion that Sri Guru Arjan Dev Ji had revised the present text from language, vocabulary and poetic viewpoints? (9). On the basis of MS # 1245 (book pages 102-105), have you mentioned or not that Sri Guru Arjan Dev Ji had revised the *bani* of Sri Guru Nanak Dev Ji from poetic and vocabulary point of view? However, Mr. Pashaura Singh has refused to address these questions and repeatedly declined comment.

The Sikh scholars committee members who critiqued Mr. Pashaura Singh's inferences were: (A) Dr. Darshan Singh Professor Emeritus & former Head, Guru Nanak Chair of Sikh Studies, Punjab University, Chandigarh. Who has been working in the field of Sikhism since 1972 and has written 20 books and 200 Research Paper on Sikh Theology, Philosophy and History. (B). Dr. Kharak Singh (Retd.), an Eminent Sikh Scholar who had worked with FAO Rome. He was a founding member of Institute of Sikh Studies, Chandigarh and had worked on Sikhism since 1970 and written many books and Research Paper in the field. He was working as a chief Editor of Sikh Journal named abstract of Sikh Studies at the time of his demise this month. (C) Dr. Ram Singh, Principal of Aka Degree College, Mastuana, District Sangrur. He is M.A. in English and Religious Studies and has been Head of the English Department, Guru Hargobind Khalsa College, Guru Sar Sudhar, Ludhiana. He is chief organizer of Guru Gobind Singh Study Circle, a Non Government Organization active in the field of Sikh Studies. He has contributed several research papers and books on Sikhism. (D). Dr. Jasbir Singh Sabar former Professor and Head of Guru Nanak Studies Department Guru Nanak Dev University, Amritsar. Presently he is the Head of Bhagat Ravidas Chair Guru Nanak Dev University, Amritsar. He is M.A. in Punjabi and PhD on Medieval Sikh Literature. He has written about 20 books and 270 Research Papers on Sikh Literature and Religion. Since 1976 he is actively involved in research and teaching in Guru Nanak Dev University, Amritsar. (E). Dr. Mohinder Kaur Gil former Principal, Mata Sundri College, New Delhi. She holds a degree of M.A. in Punjabi Literature and has done her Ph.D. on the editing technique of Sri Guru Granth Sahib. She is a reputed Sikh Scholar and has written about 20 books on the various aspects of Sikh scripture and Sikhism. Since 1974 she is actively involved in the research on Sikh scripture. (F). Dr. Sarbjinder Singh presently working in the Department of Sri Guru Granth Sahib Studies and also Chief Editor of Nanak



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Parkas Patrika Journal of Sikh Studies Punjabi University Patiala. He did his M.A. in History, Religious Study and Punjabi. He has an M.Phil and PhD in Religious Studies, and a Diploma in Persian and French. He wrote 5 books and 35 Research Papers for various Journals of Religious Studies. His book Divine Revelation was Awarded 'Book of Year' by Indian Government.

Speaking on the issues regarding the 9 points and Dr. Jasbir Singh Saini Chair in Sikh and Punjabi (Language) Studies members of the Coalition and the watchdog organization said that earlier this year the university conspired with The Sikh Foundation of Palo Alto California to push Mr. Pashaura Singh through the back door of the academia by first getting him appointed as a professor of Religious Studies and then nominating him to the Chair. The Sikhs feel they have been deceived by the university authorities because earlier they had been essentially assured through a letter by Dr. Ellen A. Wartella, Executive Vice Chancellor and Provost on September 8th, 2005 that "Dr. Singh was previously considered a candidate for the Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies. It has been determined that he will not hold this chair and, in fact, the search for a chair-holder has been indefinitely postponed pending formal approval of the chair by the University of California Office of the President".

It's disgusting the way an academic institution is playing with the sentiments of peace loving Sikhs and inciting them to sort of an academic battle said the members of the Coalition and the watchdog organization. A member stated that this was historically a typical work of disgruntled Sikhs such as founders of The Sikh Foundation with deep pockets who connive to scheme and further their agendas of dividing Sikh populous and initiating fraudulent research and portraying *kachi Bani* as *Sachi Bani* by dissecting Sikh Holy Scriptures in order to destroy Sikhism. They added that the British taught few Sikhs their plan of divide and rule to destroy very well and "during their rule in Punjab sent several scholars to annihilate Sikhism", unfortunately the progeny of such thought continues its quest. The Sikh community is now preparing a peaceful protest at the university grounds in Riverside on September 26, 2008 from 11:00 AM to 1:00 PM to voice their deep regrets and concerns. All Sikhs are invited to join the protest which will begin at Gurdwara Riverside, 7940 Mission Blvd., Riverside CA 92509 at 10:00 O'clock after refreshments.

The author is affiliated with the Coalition of Gurdwaras of California and Sikhs for Preservation of Sikhism and Sikh Heritage

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Stop Veiled attack on Sri Guru Granth Sahib Ji under Cover of Research. Stop Connecting Sri Guru Arjan Dev Ji with Manuscripts containing Kachi Bani (Apocryphal Hymns) without any authentic Evidence. Stop Distortion of Sikh History. Coalition Request for seminar on “Dating of MS-1245 and the Authenticity of Draft Theory based upon MS-1245, Bahawal and Vanjara Pothi(s)”. Stop playing With Religious Sentiments of Sikh Community.

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Stopping Academic Fraud

In response to the contentions of wide sections of the Sikh community about the work and motives of Prof Pashaura Singh, Dr. Charles Louis of University of California Riverside has dismissed the complaint of the Sikh Community of Southern California, citing 'tolerance of ideas'. But the issue is not only more than that, but rather has nothing to do with the concept of tolerance. It has to do with academic honesty and validity of data. The Sikh community has now written to Mr. Timothy P. White, Chancellor, University of California Riverside, detailing and reiterating its position and awaits a response. We reproduce here an excerpted version of the letter to the Chancellor.

Dear Dr. White:

This letter is in reference to your reply dated January 22, 2009 regarding enquiry into Prof. Pashaura Singh's academic scholarship. Having gone through your letter, we feel that our concerns have not been taken into account in their right perspective. Instead the whole exercise appears to be an attempt to wrap up the issue, under the carpet, and no effort made to bring out the truth, in which we are interested. You have rightly pointed out that "Research misconduct means fabrication, falsification, or plagiarism... in reporting research results."

Dr. Charles Louis of UCR dismissed the complaint of the Sikh Community of Southern California, entirely on the basis of 'tolerance of ideas'. The complaint, whereas, has no conflict with the university's policy of tolerance of ideas or freedom of speech, and independence of research. Rather it specifies and demonstrates that Prof. Singh has falsified and fabricated his data which formulated the basis of his publications that

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facilitated his academic appointment. The three manuscripts namely No. 1245, Bahawal and Vanjara Pothi(s) which he used for most of his key publications have no inherent evidence being prepared by the 5th Guru before compiling the sacred book of Sikhism, "Aad Guru Granth Sahib". The pitfalls of these manuscripts are fully explained in our original Summary Complaint. Prof. Singh's research questions the sanctity and authenticity of the sacred scriptures of Sikhs and therefore, hits at the basis of Sikhism without offering any credible evidence.

The three manuscripts are in Gurmukhi script and written in a conventional way of old style scribing where letters are joined together and the words are not written separately. Therefore, they can only be read by an expert who can read Gurmukhi script and is able to decipher manuscripts before drawing any conclusions about their authenticity.

We request the university to reconsider our complaint under the light of this factual evidence.

In keeping with the norms of the academics, appointing an investigative expert for reading Gurumukhi Manuscripts would make a better sense. An investigator (such as this), we are certain, would have found Prof. Singh's research is fabricated. Similarly, there are glaring examples of falsification in manipulating research materials. Unfortunately your letter underlines that there is no evidence regarding fabrication and falsification in your response to our summary complaint submitted to you. Here we are reproducing a portion of that summary complaint in which we have quoted the references of the books and the manuscripts in question. We feel it provides enough evidence to prove that fabrication and falsification have been an integral part of Prof. Singh's work.

Entire foundation of Prof. Singh's research is based on the interpretations of hand written religious manuscripts: MS 1245, Bahawal, and Vanjara Pothis. These are written in many dialects of Punjab, though the main language is Punjabi. The style of writing of these manuscripts is quite cumbersome i.e., they are written in running style where the letters are joined to each other, making it very difficult to read and interpret. A manuscript expert is necessary to read and interpret them.

As requested in our summary complaint: Did you ask any expert to look into the manuscripts in question? If not then the evaluation is invalid, faulty and full of academic flaws. Was an expert detailed to look into the manuscripts to fully scrutinize Prof. Singh's research? We will appreciate if that was the case. If so, what were his/her qualifications and expertise in interpreting the manuscripts? What were the findings of the expert based on review of the Manuscripts and Prof. Singh's conclusions published in his work we had asked to investigate specific questions as noted in our summary complaint submitted on November 2008.

There is enough evidence to prove that fabrication and falsification have been an integral part of a religious 'Draft Theory' on compilation of Sri Guru Granth Sahib. UCR must get opinion on the issue by an Independent Sikh scholar well-versed in interpretation and

analysis of old Gurumukhi manuscripts in order to decide the issue of Fabrication and Falsification”.

We know that it is a secret process; however, Sikhs have the right to know the qualifications of the expert without knowing his/her name.

Specific Examples of Fabrication and

Falsification are as follows:

In our written request and subsequent meeting with you on Sept 26, 2008 regarding the investigation into the research work of Prof. Singh, currently a professor of Sikh Studies at the University of California Riverside, it appears he committed an act of academic fraud under the guise of publishing original research on Sikh Scripture. We have already brought to your notice that ever since his PhD thesis, “The Text and Meaning of the Adi Granth” submitted to University of Toronto in 1991, he has been in the thick of controversy especially by his use of debatable source namely MS#1245.

When the Sikh scholars confronted him on his methodology to date the above document and his wrong premises, in June 1994 he appeared before the Akal Takht and submitted in his own hand writing that he is guilty and promised that he will rectify that wrongs done by him. After that he has published two books: The Guru Granth Sahib Canon, Meaning and Authority, OUP, New Delhi, 2000; Life and Work of Guru Arjan, OUP, 2006 and an article ‘Vanjara Pothi: A New Source in the Formation of the Sikh Canon’ Textures of the Sikh Past, ed. Tony Ballantyne, OUP, 2007.

An examination of the above works reveals that Prof. Singh is again on his old game of misstatements and misrepresentation of facts. He is not only playing fraud but also playing with the religious sentiments of the Sikh community. He simply found an easy way to manipulate his research in order to show originality of his findings. Ironically, the scholars who approved his thesis and helped him to get professorship, neither saw nor scrutinized the manuscripts (Drafts) that formulated the basis of his Ph. D. dissertation and future researches.

On behalf of the Sikhs of North America, we fervently appeal you to reconsider our request

The following points fall under the category of fabrication and falsification used by Prof. Singh:

1. Baba Budha’s Association with MS 1245:

Prof. Singh states “It is quite possible that the manuscript was placed in the custody of Bhai Budha and his descendants may have preserved it as a scriptural relic” (2000, p. 43).

No source validates it except the manuscript dealer’s note which has been taken on its face value by him. Fabrication

2. Guru Arian’s Association with MS 1245:

Prof. Singh asserts, “When the emperor[Akbar] met Guru [Arjan] towards the end of



1598, he had seen same collection of Sikh writings.....Perhaps it was the GNDU manuscript [1245] which was under preparation at that time” (2000, p.45).

It is only a conjecture. There is no internal and external evidence that Guru Arjan has prepared MS 1245. Fabrication and falsification

3. Scribe of the MS 1245:

Earlier in his thesis he has concluded that Bhai Gurdas is the scribe of this manuscript. Now he shuns reiterating it but claims, “Finally, a careful examination of the manuscript [1245] reveals that the entire writing work has been done by one hand only” (2000, p.43). It is a gross misrepresentation of facts as one can see hand writing of different scribes in the manuscript under discussion. Fabrication

4. Guru Arjan and Bhagat-bani:

On the basis of MS 1245 Prof. Singh concludes that “Presumably he [Guru Arjan] was collecting the hymns of the Bhagats separately in another volume to include them later in the final recension.” (2000, p. 50). Where is this volume? He has no answer. Perhaps he will present it sometimes later on. Fabrication



When the Sikh scholars confronted him on his methodology to date the above document and his wrong premises, in June 1994 he appeared before the Akal Takht and submitted in his own hand writing that he is guilty and promised that he will rectify that wrongs done by him. After that he has published two books, whose examination reveals that he is again on his old game of misstatements and misrepresentation of facts.

5. The issue of Kachi-bani:

It is a fact that the Mina Gurus were circulating their writings in the name of Sikh Gurus. In MS 1245 there are more than 48 apocryphal writings of which 20 are entered in the name of Guru Arjan. Pashaura Singh hides this fact in his thesis presented to University of Toronto (p.9.f.n.32). Falsification

The apocryphal writings attributed to Guru Arjan have not found any place in the Adi Granth. It proves that MS 1245 has originated after 1604 and belongs to a different tradition of Gurbani.

6. Involvement of Maharaja Ranjit Singh:

Prof. Singh says “It is quite possible that Maharaja Ranjit Singh appointed a council of prominent Sikh scholars to prepare an authorized version of the Adi Granth” (2000, p.227).

It is only a figment of imagination. There is no official chronicle of Ranjit Singh or of his times to certify the above statement. Falsification

7. Theory of ‘Working Drafts’:

For textual studies on any Scripture one requires the sources that have their origin in the pre-canonical stage. Their antiquity, authority and authenticity have to be established on the basis of academic norms. Besides one is required to identify the

tradition from which these sources have descended. Every manuscript has a purpose therefore a scholar has to find out the purpose and use made of these manuscripts. In his thesis Pashaura Singh has projected MS1245 as an early draft of the Adi Granth. Now in order to prove his pre- conceived formulations he flaunts the theory of 'Working Drafts' and asserts, "In addition to MS 1245, Bahoval, and the Vanjara Pothi(s) must be regarded as one of the 'Working Drafts' prepared by different scribes under the direct supervision of Guru Arjan"(2006,p.142; 2007, p.29).He places them in pre Adi Granth period i.e. before 1604 and claims, "All these Pothis were kept in the Guru's archives at Amritsar" (2006,p.161; 2007, p. 55).

Firstly, his 'Working Drafts' theory of the Adi Granth finds no validity in the Sikh history. No internal and external evidence support that these manuscripts have been prepared under the direct supervision of Guru Arjan. The Bahoval and Vanjara Pothi(s) carry no colophon mentioning about the scribe, date and place of their scribing. Therefore Pashaura Singh's claim that they have been prepared under the direct supervision of Guru Arjan is highly illogical and untenable.

Similarly, MS#1245 which he calls an 'early draft of the Adi Granth' and places it in 1599, carries a colophon on folio1255 in which death date of Guru Arjan i.e. Jeth Sudi 4, 1663 BK. (1606 CE) has been recorded. However, Pashaura Singh in order to prove the earlier origin of the manuscript states that, "This was perhaps inserted later in the blank folios" (2006, p. 51).



This is not an honest deduction as the relevant entry has been made by the primary scribe with the same pen and bears the same shade of ink. In fact the manuscript continued to be written after that. Even a scholar with a rudimentary knowledge of manuscriptology would hesitate hundred times to place it before 1606 CE. In fact Pashaura Singh has played an academic fraud which needs condemnation by all the scholars irrespective of their position and affiliations. Fabrication and falsification

8. Misrepresentation of Facts:

In Vanjara Pothi there is an apocryphal composition Sahansar Nama attributed to Mohalla 6. Scholars know well that Guru Hargobind, the sixth Guru has not authored any composition. It was Prithi Chand, the Mina guru who wrote kachi-bani in the name of Nanak which is found recorded in the Mina works under the authorship of Mahalla 6. Pashaura Singh knowingly attributes it to Guru Hargobind and misleads the scholars, "Interestingly the last composition was added later on with a different pen" (p.53). However a close look at the manuscript reveals that it is in the hands of primary scribe written with the same pen and is in the same shade of ink. Falsification

9. In Conclusion:

There is no politics in opposing Prof. Singh holding a Sikh chair in UCR. It's purely an academic issue that needs an independent and impartial investigation. We are interested in truth. Therefore, we request again for reconsideration and looking into Sikh community's Intellectual Property Rights and academic concerns. There is enough evidence to prove that fabrication and falsification have been an integral part of

a religious 'Draft Theory' on compilation of Sri Guru Granth Sahib. UCR must get opinion on the issue by an Independent Sikh scholar well-versed in interpretation and analysis of old Gurumukhi manuscripts in order to decide the issue of Fabrication and Falsification".

Please note that, recently, Prof. Singh wrote to us for a meeting. We responded that as Sikhs we have high regards for him and his family emphasizing that we carry no ill-will against him or his family. Our issues are purely concerning his academic research and inferences pertaining to Sikh scriptures and suggested a seminar on the issue in presence of discussants qualified as professors retired or presently working in any university with expertise in Gurumukhi script and well-versed in the reading of Sikh Scripture especially the old Sikh manuscripts. Proceedings of which would be published, circulated among the Sikh academicians and the Sikh community. We have not received a reply so far. For details we are attaching the letter dated April 14th 2009.

Sincerely
Members of Coalition and Watchdog Agency

**Peaceful
Protest
By Sikhs against
Distortion and
Research of
Sikh Scripture
(Guru Granth Sahib)**

Friday, September 26th, 11 AM
University of California, Riverside
University Avenue & Canyon Crest Drive, UCR, CA

Assembly at 10 A.M at Gurdwara Riverside,
7940 Mission Blvd., Riverside, CA 92509

- Pashaura Singh is attacking Sikh Religion through American academia.
- His research on Adi Sri Guru Granth Sahib is unfounded, fraudulent, and baseless.
- He is employing unauthentic sources to promote non-Guru Bani (*Kachi Bani*) as Guru's word (*Sachi Bani*).
- For more information: www.golbalsikhstudies.net

Sikh Community Protest

In order to protect Sikh community's intellectual property rights, and concept that *Kachi Bani* (Non-Guru's Word) is *sachi/pakki bani* (Guru's Word) through the American academic process, voice their regrets and deep concerns. Sikh community is appalled at administrative personnel of University of California. Sikh community's discontentment was ignored by the University of California's academic personnel process that appointed Prof. Pashaura Singh as chairman to the Sikh Foundation endowed Dr. Jasbir Singh Saini Sikh and Punjabi study chair (language).

September 26th, 2008, 11 A.M

At University of California Riverside

(Assembly at Gurdwara Riverside – 794 Mission Blvd., Riverside, CA 92509)

Sikh community demands independent investigation at U.C. Riverside

- (1) What were the criteria used by the University of California's academic personnel process to hire a candidate demoted from Assistant Professor to a Senior Lecturer at University of Michigan?
- (2) Did the University of California's academic personnel process take into account Prof. Pashaura Singh's usage of the following unauthentic manuscripts during research on Guru Granth Sahib Ji?
 - (a) MS#1245 at "Guru Nanak Dev University", Amritsar, India
 - (b) Vanjara Pothi at "Javadi Taksal", Ludhiana, India
 - (c) Bahawal Pothi at "Bhai Bir Singh Sadan", New Delhi, India
- (3) Why the University of California at Riverside did not respond to the letter of Mrs. Saini - Major Donor to the Sikh chair and who appealed for global Search for the Chairperson and recommended not to offer the chair to Prof. Pashaura Singh?
- (4) Why did the University of California at Riverside rescind on its promise to Sikh community that they will not hire Prof. Pashaura Singh for the Sikh Chair in 2005 and wait till 2008 to appoint him to the chair through the Backdoor?
- (5) Due process and thorough examination of the University of California's academic personnel process in selection of Prof. Pashaura Singh?
- (6) Prof. Pashaura Singh's methodology of fabrication/falsification and ghostwriting issues in order to promote his Blasphemous Research on Guru Granth Sahib Ji?
- (7) How a chairperson can be effective who avoids truth and chooses to have limited communication with Sikh community?

Sikhs for Preservation of Sikhism and Sikh Heritage

7940 Mission Blvd., Riverside, CA 92509

Phone (626) 487-6141

www.Globalsikhstudies.net

